Philanax Anglicus:

OR A

CHRISTIAN CAVEAT

FOR ALL

Kings, Princes & Prelates,

How they entruſt a ſort of Pretended *Proteſtants of Integrity*, or ſuffer them to commix with their reſpective Governments.

Shewing plainly from the Principles of all their Predeceſſors, that it is impoſſible to be at the ſame time

Presbyterians, and not *Rebels.*

WITH A

Compendious Draught of their Portraictures and Petigree done to the life, by their own Doctors dead hands, perfectly delineating their Birth, Breeding, bloody Practices, and prodigious Theorems againſt Monarchy.

Faithfully Publiſhed by *T. B.* Gent.

Tunc male res agitur, cum ad guſtum populi Principatus exigitur. Caſſiod.

Qui ſtat, videat ne cadat, 1 Cor. 10. 12.

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BIBLIOTHECA·BODLEIANA·

To the Right Reverend Father in God, *Gilbert* Lord-Biſhop of *London*, and Dean of His Majeſties Chappel Royal.

After a tedious Contraſte with my ſelf, whoſe Patronage I might more properly implore, to protect this fatherleſs piece; I muſt needs confeſs that your Lordſhip was the firſt and laſt of my thoughts; and I hope good reaſon will vindicate me in that boldneſs.

Firſt, Becauſe your Lordſhip is by Divine Providence, choſen to be the Dioceſan of this great City, where ſo much miſchief and villany has been of late (and we ſtill may juſtly fear is) concentred: and your Lordſhip is ſo far concerned in the care of thoſe ſouls, that it may be hate yours, that thoſe whom you cannot

bring into your Fold, by your ſweet Paternal-Call, may be drawn to it by the power of your Paſtoral-ſtaff, or abandoned to the mercy of their own beloved Wolves in Sheeps-cleathing.

Secondly, Becauſe your Lordſhip is honoured to be ſo neer his Majeſties Royal Ear, and is, as to all Church matters, his chief Intellectus Agens; *ſo your Lordſhip is concerned again, to inform his Majeſty of the Civil dangers, that are like to proceed from ſuch religious Mutineers. For this ſect here treated of, are of the very race of the* Hyperphanii *that ingenious* Barclay *ſpeaks ſo largely of in his* Argenis, *and deſcended from the ſame Father* Uſinulca, *and are truely (as he is pleaſed to ſay) a ſort of people, who as certain creatures are nouriſhed with poyſon, ſo they grow ſtrong in publick calamities, and are onely fatted with War and ſlaughter. The*

Bar. Arg. lib. 2. fol. 92. 93. 94.

firſt

firſt Children of the Church, bore neither rod nor ſtick to plant faith in the hearts of men; but theſe Proteſtants of Integrity (as they call themſelves) have publiſhed a Religion to the world, all briſtled with Swords, all ſooted over with the ſmoak of Canon, all beſprinkled with the blood of Chriſtians. Now in ſuch a caſe the Philoſopher adviſeth all States-men, Quicquid fieri poteſt, quaſi futurum cogitare, *to conceive that all things may, which can come to paſs: and though the wiſdom of Modern Statiſts has been ſeen a little in ſome neat and cleanly evaſions, fine deliveries, and ſhiftings of dangers when they are neer, yet the moſt approveable part of prudence will be ſeen, as it has alwayes been your Lordſhips courſe, in ſolid and well-grounded preventions of them before they fall, and to keep them aloof: and therefore* Joſephus *that learned Few moſt judiciouſly ad-*

Senec. Epiſt. 24.

Josiph. de Bello Jud. l. 2.

wiseth likewise, that Bonum est dum adhuc stat Navis in portu, præcavere tempestatem futuram, & non eo tempore, quo in medias trueris procellas, trepidare; *It is necessary for him that goes to Sea, to foresee a Storm coming, if he can, and not to rush into the fury of the Seas, and tremble at the tempest afterwards; that will avail little, but to be rendred ridiculous for rashness.*

Your Lordship very well knows that this kind of Caterpillers when they have once taken head, will not easily be taken off: and it is as true as old, Turpius ejicitur, quam non admittitur. *They are of the nature of those birds, whose feathers are so imperious, that they will not quietly mix with the plumage of others; if they do, they then consume them as with a dull file: Nor are they unlike that unsociable Tree, which the wise Secretaries of Nature have called by the name of* Iff, *that insensibly draws*

draws the juice of all plants to it. But I need not enlarge more concerning the danger of their admission into power; for there is none that has converst with them, but knows, that the Sea it self is less furious, a Thunder-clap less dreadful; nay the gall of Dragons, and poyson that swelleth up the necks of Asps, is much more tolerable.

My Lord, all this that I have said, is not to inform or advise your Lordship, whose knowledge is super-excellent in all things; but to justifie to the world, the œconomy of your Prelatical Proceedings: For under whose wing soever this Cockatrice Egg gets life, it will repay it with a death, and sting to the heart of him whose bosome hatch'd it, ensnaring him in his own goodness. These Cockatrice Christians doubtless intend nothing more (for they are not afraid to speak it) than to play their old game over again, and

rebel again againſt this moſt Excellent and Clement King, and the Church, and will grow every day more and more inſolent upon his Majeſties, and your Lordſhips pious mildneſs and gentleneſs: For we have ſeen ſufficiently, that how great vertue ſoever may be in a Prince, or Prelate; it will be all contemned by them, if there be not ſeaſonably added an opinion of their juſtice and ſeverity: For no Perſons in power are better beloved of the people, than they that ſhew in time, that they have in themſelves matter worthy of fear. They muſt be made I ſay to know, ere tis too late, that the Miters of Prelates, are like the Crowns of the Kings of Egypt, *which carry Aſpicks upon the top of them, that inſenſibly ſting thoſe who too neer approach with intention to offend them: and by this means your Lordſhip ſhall prove to the world, that you have not ſpent ſo much time*

in your former divine ſolitudes, and the ſweet delights of your ſtudies, to gather ſo much honey, but that you yet retain the vigour of a ſting; which caſts me naturally upon the third and greateſt reaſon of my preſent preſumption: Which is, that I have had the honour long to know your Lordſhip, (though the Author of this piece now departed much longer and better) when you were a principal Governour amongſt us, in that moſt famous Univerſity of Oxford, *the glorious Seminary of ſo many great Spirits, that have held predominance in all manner of learning and ſciences, and Warden of* Allſouls-*Colledge: which hath always been a moſt principal part in that* Pantheon, *and like the Altar of the Sun, from whence light has been borrowed to illuminate all other Lamps. I have been long knowing (I ſay) to your moſt incomparable piety and parts;*

and

and indeed what is fitter then that that Soul ſhould be full of light and flames, that is to ſerve others, for ſo great a guide? for by your Lordſhips great reading of men as well as books, there are become incorporated in your ſole perſon, the vertues and faculties of thouſands others. Your fair ſoul ever, appeared to be (like the Ibis, *that precious bird of* Perſia *that builds her neſt always in* Palmes) *perpetually converſant in great contemplations, and had no more impreſsions of earth, than the ſupream ſphere of Celeſtial Bodies. As nothing was too high for your underſtanding, ſo nothing was too low for your bounty and beneficence. God Almighty has beſtowed upon you the gift which the Scripture attributes to the Patriarch* Joſeph, *to oblige hearts by ſweetneſs; not unlike the Engins of* Archimedes, *which made water mount in deſcending; ſo your Lordſhip ever cauſed your humility*

Pſal. 104. Ep. ad H. B.

to

to descend, but still to make it reascend to the scourse of the prime sublimity; and your vertues upon earth, will make your Crowns in Heaven. Your Lordship has alwayes communicated your self with so much sweetness, facility and affability, that you encreased alwayes respect by familiarity, which usually dissolves it; and like a precious Amethyst, shined so much the more, as it hath been often worn. It has been onely the mischief and misfortune of our late times, that hindred your Lordship from being sooner preferred to the Pontifical Robe; for the opinion of the world did point your Lordship out for it with your first blooming beard: your early learning and gravity so much anticipating your years, and vertue rendring you Reverend before time. But it is your Lordships glory to have deserved the honor of a Bishoprick, sooner than to enjoy it.

Par-

Pardon my Lord, that I have dared to draw your youthful Character with my rude pen; but those excellent endowments of your Soul, so much acknowledged by envy, cannot but be admired by truth. And now that your Lordship is so far stept into years, we find yet the vigour of your divine vertues augmented by time, in their happy influences upon us, as it is said, that the best Incense comes from old Trees, and Torches made of Aromatick-wood, cast out their odoriferous Exhalations when they are almost wasted. Before you were an example onely to youth, but now your Lordship is become a pattern to Priests, and a president to Prelates; under whose heart remains a Temple of true Piety. Who then so proper for the highest Prelacy, as he that can enter-marry Sobriety with Chastity, and Piety with Learning? How pure ought those persons to be, who are not onely of the House of God, but of his Cabinet, and as it were of

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the very bosome of God? In the Sacrifices to the Sun, there was never made an effusion of Wine; How far from that then ought they to be, who are to sacrifice to the great Master of the Sun? And Chastity as holy Zeno *telleth us, is happy in Virgins, strong in Widdows, faithful in the Married; but with Priests and Prelates, it ought to be, as it is in your Lordship, wholly Seraphical.*

Some Bishops we have known, that have lived in Bishopricks like blind Cyclopes in a hollow cave, insomuch that they have gone very far towards a perswasion of the world, that piety was a thing almost impossible to be aspired to, like ill-Physicians that make the sick despair of health, because they cannot cure them. Julius Cæsar *wondred to see men dandle Apes, having Children in their houses; and who can but admire in Prelates, to whom God has afforded so many spiritual Children, to*

see

see them kiss Monkeys, and it may be something worse, play with Dogs, and carry Hawks, &c.

From all these vanities your Lordships known innocency and piety has always defended you, and you appear now in the Church as you ought to do, like those ancient Statues of Polycletes *and* Phydias, *of which there was not a lineament but spake. Your Lordships example has been a perpetual Sermon, which is the best of preaching (as St.* Greg. Naz. in Jamb. Greg. Nazianzen *divinely observes of the great St.* Athanasius) *that his voyce was as a Thunder-clap, and his life a Lightning flash; because words never thunder well, if examples enlighten not. There is no Libertine but will be daunted at the sight of such a life, lead truly according to Christianity: it is a mirrour that kills Basilisks by the repercussion of their own proper poyson. So may your Lordship thunder on still, and enlighten this distracted people with your pious Precepts and Practice; that*

these

these poor seduced Christians, may be reduced out of the Claws of the Cockatrice, and recovered into your Christian Fold. And sure I cannot at all despair of the effect, if their refractory spirits will be at all won with sweetness. It is said, that Amber sweetly draws a trifling straw, and Adamant gently wins the hardest iron, and with a Honycomb fountains of the most troubled waters are cleansed. Nothing disarmes a Passion, (and their whole Religion is no more;) so much as Patience and temper, which your Lordship is known to be the accomplished Master of; and so shall by that means threw prostrate at your feet, those hair-brained Zelots, who seem now to rear over your Lordships head. Flecti autem qui recusant, frangi oportet; nec invalescenti Ecclesiæ & Reipublicæ morbo, molli mspiàm. Diætâ succurrendum est, sed Chirurgiâ. *So may your Lordship proceed and prosper in your happy Prelacy, and grow up to be as exem-*

S. Fulgent.

plary

plary an instrument of your Royal Masters peace, his Kingdoms happiness, the Churches good, glory of your gown, and honor of your University and Colledge as that great and glorious Prelate Henry Chichly *was, your most famous founder; which is meant for as much temporal felicity, as can be wished from the heart of*

My Lord,

your Lordships most humble

honorer, and most dutifully obedient Servant,

Tho. Bellamy.

The Preface to the Reader, rendring the occasion of the following Discourse, with some remarks or characters of that sort of Christians, who call themselves Protestants of Integrity.

THough the Authour of this ensuing Treatise, intended it principally for a Caveat to all Christian Princes and Prelates; yet it is as properly applicable to all sorts of Christian people too, who ought to take it for a Warning Piece, to arm themselves against that most horrid cheat of Presbytery, now called Protestancy of Integrity: For how can the supreme Prince either of Church or State, be capable to govern well, unless their Subjects be taught how to obey? which is absolutely impossible they should ever learn to do, so long as by the Principles of any wretched Religion, that they shall suck in with their first milk, they find themselves bound to rebel? Now that the Presbyterian Profession is cleerly such a

one, and not onely inconsistent with Monarchy, but all sorts of Civil Government, you shall find most evidently made out to you by the Process of this discourse. The occasion whereof was (as I have been informed) this. There was a Presbyterian Pamphlet published about a Twelvemonth since, under this glorious Title, *A Letter from a Protestant of Integrity, in answer to a Letter from a person of Quality*, to the same Principal Peer of the Realm now sitting in Parliament, *&c.* Upon the sight and full perusal of both these Letters, our Authour truly concluded, that he who writ the former, was indeed as the Title spoke him to be, (a Person of Quality) and that was evident by the evenness of his stile, cleerness of sense, strength, rationality and candor of his discourse: and the other to (as he likewise entitles himself) a True Protestant of pretended Integrity, not onely for the barbarous *Billings-gate* language, most abominable lyes, and unchristian virulency that fell from his pen, without any respect had to the reasons which he pretended to answer; but also for his most presumptuous daring to defend the most notorious Traytors and Rebels in the whole world; and to that purpose has an entire

Paragraph

Paragraph to prove; nay does most magisterially affirm, that the Presbyterians by name, ought to be numbred amongst the best of Subjects; if they would be as conformable in Ecclesiasticks, as they were found in their Politicks.

Our Authour therefore finding himself offended, with that insufferable affront offer'd to his Majesty, and indeed to all Christianity, by such an irrational, undutiful, and trayterous vindication of those Persons, and their Doctrines, fairly endeavours to prove how unsound they are in their Politicks; and that it is as utterly impossible that they should be ever brought to a conformity to the Civil, more then to the Ecclesiastical Government; and all this he does out of the undeniable dictates of their own dead Doctors, though but lately flourishing, and their most Primitive Fathers; Let him look to it then that dares (now they are declared) to defend them.

Now if they shall please to disabuse their own souls, I beseech them to peruse this following Treatise, with all patience and impartiallity, and then I am confident that they will quickly find by their own reason, those false spectacles to fall off, that have been so long clapt over their eyes, by their

own false seers, (possest with the Spirit of lyes) who are continually working of more for their deception, and forgeing on still in the shop of Hell, their Religious Instruments of Rebellion, which shall perswade men alwayes (if they will believe them) to take glasse for Diamond, and such Kestrels as they are, for Faulcons. But he that will find out the bottom of any religious or civil debate, must prepare himself to carry a spirit throughly discharged of all antidipations, bold animosities, and false apprehensions, which will raise mists even upon the most resplendent lights of Truth.

Pausanias tells us of a false Mirrour kept in the Temple at *Smyrna*, which did represent the most beautiful and amiable faces with notable deformity; and on the the contrary, gave to Creatures ugly and mishapen, some false lustre of a borrowed and wholly imaginary beauty.

The Ministers of the Presbyterian Religion, make no little use of such mirrours as those in their Temples (as they call them) and represent in the false glass of their Doctrines, the true Church of Christ (that has all the Epithets of beauty and comelinesse given to her, in the divine book of Canticles, as the onely lovely,

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and chaſte Spouſe of Chriſt) to be a Monſter compoſed of all ſorts of abomination: and their own pitiful and ugly geer, for the onely pure and legitimate product of the Goſpel. If the People have their ears perpetually beaten, with the ſeven Hills of *Rome*, with Antichriſt, with the horned Beaſt, with Idolatry and Superſtition, which they maliciouſly obtrude upon all Hierarchy; and their own Hereſies, Blaſphemies, Prophanations, Sacriledges and Rebellions againſt God and their King, are all cover'd with the ſpecious out-ſide of Godlineſſe, which they now call Proteſtancy of Integrity; how can the poor people chuſe but embrace them as the bleſſed fruits of the Spirit it ſelf? if they remain fixed in theſe perſwaſions, how can they chuſe but hate what they know not, or that which is repreſented to them for bad? Some there are, that in the opinion of the world (at leaſt the ignorant or indifferently knowing part of it) are gazed at, and admired in their Pulpits, as flying fires in the air, when indeed they are meer nothings, or truly (which is far worſe then nothing) ſtark naught, and villanous *Ignes fatui*, onely diſpoſed to lead men to their deſtruction. The Hebrews therefore

had a moſt excellent ſaying, that Vinegar was an ill Son of a good Father, for it is commonly made of the beſt wine; ſo nothing can be worſe than a corrupted Church-man: capable they may be perchance, to perplex the moſt evident propoſitions, and that is indeed a moſt eminent piece of their learning, which is no more then that of common Sorcerers or Conjurers, (as they call them) who can caſt miſts upon the cleereſt mornings, or like the divinity of Dogs, who do uſually bark at the Moons brightneſſe: The bleſſed eyes of Bats they have, to mock at the greateſt lights, and the malice of the old *Atlantes*, to ſhoot their arrows againſt the Sun. Nothing is ſo abſolutely confirmed on all ſides, as that no man can be ſaved without true Religion, and yet nothing (by the malice of the Devil and ſuch Doctors) is ſo controverted, as the verity of Religion: notwithſtanding, if we erre in the choice, we make ſhipwrack before we weigh anchor; and ſo long as we remain in errour, nothing can ſave or deliver us from eternal damnation, as St *Fulgentius* declares at large, in the book which he compoſed of Faith, *ad Petrum Diaconum*: For we muſt all know,

St. Fulg. in lib. de fid. ad Pet. Diac. c. 48.

know, or be maliciously ignorant, that the true Church, is as the Pole-star that is ever in motion, but never sets. It is high time therefore, and as I humbly conceive, hugely necessary, to lay down some *κειτήεια*, or certain marks, to distinguish these pure Protestants of pretended Integrity, from the true Professors and Practisers of Christianity.

Now first, we are sure, that all true Religion hath this property inherent, to tend wholly towards Monarchy, that is Hierarchy; and whosoever goes about to introduce any other form of Government into the Church, as if it were fit, or reasonable, it is cleerly to thrust thorns into the feet, and to put straws into the eyes of it; and this property is so well agreeable (we all know) with our holy brethren of the Presbytery, who pretend to be the purest Protestants of Integrity, that I shall not need to make any further delucidation. So I shall passe to our second *κειτήειον*, or mark of distinction, which you may please to take to be cleerly this.

All Innovation is utter poyson to true Religion; and it is as cleer, that the whole perswasion of all these wretched Religionaries, that call themselves Prote-

ſtants of Integrity, is nothing elſe but a heap and huddle of Novelties: for as to Antiquity, and Succeſſion of their Doctrines, they do not, or ever did (for as much as I have ever heard) pretend at any time to it; but juſt like *Æſops* Aſs, that vaunted he had great ſecrets of wiſdom to communicate to other beaſts; and that he might the better authorize his Philoſophy, and gain credit to himſelf and diſcourſe, he hid himſelf in a deep dry pit, from whence he came out at laſt, with a goodly grave Philoſophers cloak about him, ſaying, that all the while that he had been ſo inviſible, he had very much addicted himſelf to the ſtudy of ſciences, and the knowledge of truth.

Tertul. in Marc. l. 4 c. 23. This was the very Parable that *Tertullian* ſpake to the Hereticks of his time (and that is pretty ancient) They come forth, ſaith he, as an Aſs out of *Æſops* pit, and can neither tell who they are, nor whither they would, from whence they came, nor who ſent them; nor what right they have to extinguiſh that glorious light of our bleſſed fore-fathers. Juſt ſuch a ſhameleſs and ridiculous beginning, have our pretended pure Proteſtants of Integrity, which well proves their nullity, and

that

that they ought to be ſo nobly attended, as to have for retinue, Rapine, Robbery, Murder, Sacriledg, Rebellion, and Regicide. All innovation, we know, is dangerous in any State, whether Civil or Eccleſiaſtical, but principally in matter of Faith; but you may pleaſe to take this for a Rule; They that follow the main current and generality of a Religion ancient and well-grounded, cannot periſh, but by the falling of Heaven; nor ſtumble in their belief, but by entombing themſelves in the ruins of Chriſtianity; which God neither can nor will ſuffer to be loſt, according to his Promiſes. They which adhere to Novelties, ſail in a Sea full of Monſters and Tempeſts, without Pole-ſtar, without Rudder, without Pilot, or any other guide, than their own ſingle judgment, which cannot chuſe but very certainly deceive them; and doubtleſs if there be any flames in Hell, employed for the puniſhment of ſinful Souls, there is no queſtion, but they ſhall be inflicted chiefly on thoſe, who do endeavour daily to rend the garment of Jeſus Chriſt, to break the ſacred ſeams and connexions of the Church, to ſtrike at all the lawfull powers ordained by God, to throw diſorder, fire, and blood into the

State

State of their Prince; nay upon his very person, commit that sacred murder (called Parricide) upon their King, and sheath their swords in the bowels of their Countrey, which puts me naturally upon the Third κεφάλαιον, or mark of a true Religion, and that is obedience to Magistrates, both Ecclesiastical and Civil, and a due reverence in divine Worship, and to all holy things. As to the point of Obedience, how well it squareth with our Protestants of Integrity, and how demonstrable it is, that they are, and must be Rebels, according to their own Principles, this following Treatise does most sufficiently make appear, to which I refer you. But for the manner of their Divine service, (as they call it) it is so barbarously ugly, and abominably nasty, that it would turn the stomack of a good Jew, or reasonable Turk, so much as to look upon it: Nay all the reverence that they bear to holy things, is onely to prey upon them by sacrilegious rapine, and horrid prophanation: But let them look to themselves, for such Godly doings; for those Crimes which do affront the Divinity, ever bear their punishments behind them. Did not *Crassus* feel amongst the Parthians,

thians, the Religion of the Temple at *Jerusalem*, which he had so sacrilegiously violeted? God making the steel of those Barbarians to revenge his injured Sanctuary, as *Josephus* has well observed. A hand from Heaven character'd a dreadful Decree, against a great Babylonian Monarch, which has served for a Tragedy ever since the Prophet *Daniels* time, and will be so continued as a terrible spectacle to all posterity. And afterwards we find *Heliodorus* in the *Machabees*, to be prodigiously punished by exterminating Angels, who in the mid-day, scourged him in the sight of all the world; employing their heavenly whips upon his body, for the same crime, as he had bestowed his hardiness, and audacious hand, to steal a jewel from Heaven. Whatsoever they think of the story, I am sure the moral of it is not Apochryphal. *Herod*, in like manner, opened King *Davids* Sepulcher, and took the spoil thereof; but note his miserable end, and what disasters did ever after attend him, as *Josephus* will relate to you; *Urraca* went to rob the Sanctuary of S. *Isidore* in *Spain*, to defray the charge and expence of his wars; and his guts burst out of his belly in the

Joseph. *lib.* 18. *c.* 28.

Dan.

2 Mach. c. 3.

Joseph. *l.* 16. *c.* 11.

Hist. gen. H span. part. 4.

Church-

Church-Porch: as is obſerved in the Hiſtory general of Spain. *Leo* the fourth Emperour, took a moſt precious Crown out of the Church of *Sancta Sophia* in *Conſtantinople*, which was dedicated to it; and he died ſoon after of a cruel Carbuncle, as *Sigonius* witneſſeth. *Gondericus*, King of the *Vandals*, when he took *Sevil*, took alſo the ſpoils of the Churches, and ſeized upon the riches thereof; and to requite him, the Devil ſtreight ſeiz'd and poſſeſt him, as *Tarapha* tells us. What Puniſhment had *Julian* the Apoſtata, amongſt his other ſins, for his notorious Church-robbing at *Antioch*, the Tripartit Hiſtory will inform us. To conclude, (for what need I uſe more inſtances of terror?) read onely the ſtory of *Nicephorus Phocas*, who reſumed all donations that were made unto Monaſteries and Churches, committing Rapines and prophanations upon ſacred things; but ſee what afflictions and furies haunted him ever after: and therefore his Succeſſor *Baſilius* thought fit to abrogate thoſe Laws of *Phocas*, which tended to the ſuppreſſion of Monaſteries, as the Root of all the calamities that happened in that time. I have been a little larger upon this

Sigon. *l* 1 *de regno. Ital.*

Taraphi. *in Houric.*

Trip. *l.* 6. *c.* 31.

this particular, becauſe our Pure Brethren of the Presbytery, theſe pretended Proteſtants of Integrity, do pleaſe themſelves ſo much with this their ſacrilegious Dalila, though it is not a little admirable, *quorum facti imitantur, eorum exitus non perhorreſcere.* So I paſſe to the next mark of true Religion, which I take to be a faithful, conſtant, ſolid courſe of devotion towards God, by a dutiful addreſſe to him in Prayer, and practical imitation of his Holy Life.

The Spirit of the beſt man, (we know) is in no better condition than a Sun-Dial; which is of no uſe at all, but when the Sun reflects upon it: nor can any man expect that his underſtanding ſhould receive any true light, but what is reflected from the Rayes of God; and that muſt be by the means of Prayer. The practice therefore of this holy Duty, has been ever ſtiled and eſteemed by all the holy Fathers of the Church, as the key of Heaven, and confuſion of Hell, the ſtandard of our Chriſtian warfare, the conſervation of our peace, the bridle of our impatience, the guardian of our temperance, the ſeal of chaſtity, the Advocate of offendors, the conſolation of the afflicted,

and

and the Passeport of the dying, &c. for the Just do live and die in prayer, as the Phœnix in her perfumes. A Christian therefore without Prayer, may be compared to a Bee without a sting, which can neither make honey, nor wax. The Apostle therefore bids us to pray alwayes; which St. *Gregory Nazianzen* interpreteth thus, that we are to have God in our minds so often as we breath. It is not therefore unfitly stiled the Spirit of Prayer, for it is the breath of the inward man; *Os meum aperui*, saith the Scripture, *& attraxi spiritum*, I opened my mouth, and drew in the spirit; we are all of us ready to be choaked with filthy flesh and fat, and to be devoured with the flames of concupiscence, unless upon all occasions, we do open our mouths, to take in that gentle air of God: a good Christian is therefore resembled to the Palm-tree, which as it is the tallest and straitest of all trees, so bears its best and most solid strength in its top: just so has a true Christian his whole vigour in God, and for God; his life is a perpetual Sabbath, *Sabbathum delicatum*, a most delicious Sabbath, as the Prophet calls it, nourishing and reposing the Soul, with the

constant

conſtant draught of this holy Spirit of Prayer; a true Chriſtian makes it not onely his lock and key of the day, but his bolt at night; nor onely ſo, but his very meals and recreations. The Primitive Chriſtians therefore were uſually called the Crickets of the night; becauſe at any time of it, if any interruption of ſleep happened, they ever made it out, with ejaculatory Prayer, and elevation of their hearts. Thoſe that love God truly, will have reccurſe to him at all hours, and upon all occaſions, not confinings their devotions to time or place. *Jonas* and the three Children, found ſufficient Chappels in the Whales belly and in the fiery Furnace, becauſe the love of God, the wiſeſt Architect had erected them; and God was as neer them in the intrals of fiſh, or the midſt of flames, as he would have been in his moſt holy Temple. Now methinks I hear our Phariſaical Proteſtants of Integrity crying out, O we have enough of that to ſay for our ſelves; there are none living ſo converſant in that holy duty of frequent, and Family Prayer, as we: Yes indeed, like ſome of thoſe devotes which *Horace* ſpeaks of, *Jam*

Pater

Pater Clare, Clare cum dicit Apollo-
Labra moveat metuens audire, &c. Da mihi fallere, da justum sanctumq; videri; Pray much, and very often; but immediately fall to cozening, lying, and cheating, and to study how to entrap men: a devotion much like his, whose way to his wench, lying through a Church-yard, said his prayers alwayes going and coming. This is not the true devotion that is spoken of; but as St. *Gregory* well expresseth it, to sacrifice the Calf without the flower; which is to make Prayer with the lips, without application of the heart: so granting the Prayers of these Protestants of Integrity, to be never so good or frequent, they do no otherwise than one *Nennius* did, who having inherited *Orpheus* his Harp, and thinking to do wonders with it, played so ill, that dogs affrighted with his untuneable skreaking noise, tore him all to pieces: So it is not enough, to have a great many holy Prayers in our hands, which sound like the strings of Gods Harp, and may be consign'd to us by Jesus Christ himself, and all the Primitive holy Fathers, and to repeat them

as

as often too as they did; but we muſt uſe them with that true devotion of heart, as is required, leaſt we find our puniſhment in the very ſacrifice of Propitiation. Nor muſt this high Chriſtian duty be performed in that ſtrange, ſawcy, familiar and Phariſaical manner, as is cuſtomary with theſe Proteſtants of Integrity; but rather in our moſt retyred privacies, and a becoming ſilence, better then any exteriour oſtent; reſembling thoſe rivers which run under the earth, chooſing to ſteal from the eyes of the world, to ſeek for the ſight of God only: So true devotions ever ſtudy ſolitude and retirements, and are alwayes beſt, when ſhut up within themſelves. I have the rather choſe to inſiſt upon this, becauſe the pretence of theſe Proteſtants of Integrity, to the performance of this duty, is the grand cheat and impoſture, that they put upon poor Chriſtian ſouls, to draw them into their unchriſtian Conventicles. So I come to the ſecond part of our laſt remark upon true Religion; which is, a practical Piety towards God, and Man; for as the heart and marrow of Religion conſiſts wholly in the interiour, ſo we can make no other judgment of that, than by the apparent practiſe of Piety, and true

Godly and religious lives of men, *&c.* and all this is but a natural effect of that precious Spirit of Prayer before ſpoken of. For true devotion (as the great St. *Tho.* of *Aquine* has deſcribed it) is nothing but a prompt will for the ſervice of God: his words are theſe, *Voluntas quædam prompta tradendi ſe ad ea, quæ pertinent ad Dei famulatum,* A very prompt and affectionate vivacity in things which concern the ſervice of God: nay, we may find ſo much as that, ſaid by *Porphyry* himſelf a Pagan, and one of the moſt Atheiſtical ones that ever lived; *Deus* (ſaith he) *omnium Pater nullius indiget, ſed nobis eſt bene, cum eum adoramus, ipſam vitam precem ad eum facientes, per inquiſitionem, & imitationem de ipſo*: That is, God the Creatour and Father of this great Univers, hath no need at all of our ſervice; but it is our good to honour, ſerve, and adore him, making our lives to be perpetual prayers to him, by a diligent enquiry after his Perfections, and a holy imitation of his Virtues; All this St. *Auſtin* (the Oracle of the Latine Church) recites out of that Heathen, to teach us faith from the Philoſophy of the moſt perfidious, and religion from the writings of the moſt irreli-

Aquin. *l.* 2 *q.* 82.

*S*t. Auguſt.

gious

gious man in the whole world: just as if an honest man, should pull a thing stoln, out of a thieves coffer. And indeed it is a most evident truth, that the best life is the best prayer, and therefore St. *Greg. Nazianzen* tells us, that ἄφωνον ἔργον δεῖ κρεῖσσον πρέπειν λόγου, A dumb work speaks a Christian better, than the most eloquent oration; for a golden tongue, and a leaden heart make an ill match together: yet we know that some there are of these pure Protestants of Integrity, who have appearance enough of the Spirit, and will pray in the similitude of Angels, but practice like Devils, resembling the Ass in the fable, that carries daily to the hot-house, wherewithal to shift and cleanse others, and yet goes himself perpetually bemired and slovenly; so whilst they preach to others, (as the Apostle tells us) become castaways themselves: or yet more like the impertinent drone, they can go buzzing up and down, with their empty prayers, and yet as aforesaid, neither make honey nor wax. To what purpose is it threfore to be so, *vox & praterea nihil*, to warble like a Nightingale, or a well strung Lute, and to be deaf to all harmony? Is not that to be at best (as the Apo-

Greg. Naz. in Jamb.

ſtle tells) but as ſounding braſs, or a tinckling Cymbal? Undoubtedly all the devotion of a Soul truly Chriſtian, tendeth to practiſe, as the line to its Center; and therefore St. *Cyprian* moſt piouſly proclaims thus, *Philoſophi factis, non verbis ſumus, nec magna loquimur, ſed vivimus,* Our Philoſophy and Chriſtian wiſdom, ſaith he, is a prudence of works, not of words; and we are to live, not talk great things. We are to march in our Chriſtian warfare, like the brave Soldiers of *Gedeon*, with the torch in our hands, as well as the trumpet upon our lips. But now all this is Superſtitious, nay Popiſh, in the eſteem of our pure Proteſtants of Integrity, who will do no good works at all, for fear of meriting by them, and profeſs none but a ſolifidian way to heaven, which my faith can never reach to believe, will bring them thither: ſomethings, it may be, they'l do as their elder brothers, (the Phariſees before did) but with ſuch a pityful deal of oſtentation and vain-glory, or the ſame abominable painted hypocriſie too, that it is plain, they court their own intereſt in all that, more than their conſcience, and apparently love themſelves ſo, more than they do God, for which they are like to receive

Cyprian *in lib. de Patientia*

receive their reward in this life, which is to have the execration of all mankind; for verily there is no vice deserves it better, than that, which distends snares over Altars, and under colour of zeal and piety, seeks to entrap men. God Almighty therefore requireth of us, that all which we do, should be done with sincerity and alacrity; with sincerity first, and for Gods sake, and our left hand ought not know what our right hand does: but these Protestants of Integrity forsooth, will none of that sincerity, nor do any thing that may appear good, but the whole Town shall ring of it, and all the Trumpets sound to it, to proclaim their great Integrity. The Divine Majesty (in the mean time we know) has ever reproved, condemned, and chastised with a most particular indignation of his heart, that abominable plaistered kind of life, amongst Christians sure, as well as Jews, to whom (we find) that therefore it was given for a Law, that the Swan and the Ostrich should never be made use of, in divine Sacrifices; upon which Mosaical Ordinance, all the interpreters of Scripture, are joyntly of opinion, that the Swan was first rejected, notwithstanding the whiteness of

her feathers, and ſweetneſſe of note, ſo much aſcribed to her, becauſe under thoſe pure white plumes, ſhe hides ſo black a fleſh. Then for the Oſtrich, which carries onely an oſtentuous boaſt of fair large wings, and very little or no flight at all, ſhe could never be admitted into the number of divine Victims. So much does God abhor apparencies fruitleſs and affectleſs. What ſhall we ſay leſs of theſe pure Proteſtants of Integrity, do they not perfectly appear like thoſe Swans and Oſtriches? Or rather like to pitiful Snayles, who in their courſes, make long ſilver traces, and are indeed in their interiour, nothing elſe but meer froth. They have their backs, like Cuſhions, cover'd with Velvet, Sattin, Taffata, or Cloth of Gold, and ſtuff't within, with nothing but Hay. They make a fair oſtent of leaves and verdure like a wood, but are repleniſht with nothing but ſerpents. In fine, theſe Hypocrites, and formal Profeſſors of Religion, are very Seraphims in appearance, but Seraphims without eyes, without heart or hands, and have wings of mighty zeal inflamed with a prophane fire, onely fit to burn the Propitiatory it ſelf, which indeed is their conſtant ſtudy to do. To conclude the

ſincerity

ſincerity aforeſaid in theſe practical parts of piety, is not more requiſite or agreeable to God, then alacrity in his ſervice, nor indeed more a mark of a true and undefiled religion. God loveth a cheerful giver, not onely of his mony, but of himſelf: God loveth (I ſay) a cheerful Liver, as well as a cheerful giver. For what hinders (as our incomparable Lord Chancellour, was pleaſed in Parliament moſt judiciouſly to alleadge) that a merry man may be a godly man? nay the Godlieſt? For there is no game, nor recreation in the world, can be compared to the ſoul of a good Chriſtian? whoſe conſcience is not onely a continual feaſt, but a Portative Theater, wherein are inceſſantly repreſented moſt admirable ſhews, as *Tertullian* tells us in his Book *de Spectaculis*. Undoubtedly there is not a thing in it ſelf more unacceptable to God, then that dullneſſe and heavineſſe of ſpirit, taken up as a practice amongſt theſe Proteſtants of integrity. God is not pleas'd, that we ſhould enter into his ſervice, as if we were to be lifted upon a rack to be tortured. Nay I do affirm it muſt be of neceſſity a moſt horrid injury done to the divine Majeſty, to think there can be no true Piety, or

L. Chancellour.

Tertul. in Spectac.

devotion in the world, if our bodies be not torne in pieces, and our ſpirits quite to be beaten down; And therefore, *Gil-*
Gilbertus *bertus* (an excellent Doctor) writing upon that Sentence of Saint *Paul* to the *Corin-*
1 Cor. 6. *thians*, *Glorificate & portate Deum in corpore veſtro*, Glorifie and bear God in your bodies, makes this moſt elegant and remarkable obſervation, you muſt bear Jeſus Chriſt, not dr gge him. *Portari vult Chriſtus, non trahi*, ſo he proceeds, *non eſt fœnum Chriſtus, ſed flos campi, & faſciculus mirrhæ, inter ubera ſponſæ, &c.* Now he plainly draggs him, who makes himſelf ſurcharged with him, and who indiſcreetly afflicts himſelf in the ſervice that he renders to the divine Majeſty, not conſidering, that Jeſus Chriſt is the Flower of the field, or the Poeſie of Mirrh, between the breaſts of the Spouſe, and not a load of hay, to be drawn, under which we muſt needs groan, like to wheels ill greaſed; this was ſo fooliſh a ſuperſtition, and ſo old a one, that the Philoſopher himſelf (though a Pagan) could not but find extream great fault withal, and condemn for horridly extravagant ſuperſtition. *Superſtitio* (ſaith he) *quos colit violat, amandos timet.* It is a

ſtrange

ſtrange fond Superſtition indeed, ſaith this wiſe Pagan, and raiſed by ſimple people onely, which through grois errour fears, what it ſhould love by virtue, and can hardly have any knowledge of, or approach to the Deity, but by violation of his Clemency (a thing moſt hateful to him) through a falſe preſumption of his ſeverity. They muſt be very ſilly ſouls ſure, and have very little or no feeling of the divinity, that can apprehend God, whom we hourly find to be infinitely merciful, to be as Terrible as a *Minos* or a *Radamanthus*, mentioned in Poetical Fables, who were alwayes repreſented in thoſe Fictions, to be moſt Spiteful Deities, to come and pry into all humane actions, to number all mens ſteps, and taking pleaſure to prepare puniſhments for them, were wont to raiſe themſelves immortal Trophies, upon poor Mortals ruins.

It would be a pretty piece of Chriſtianity, one would think now, to be preached amongſt us, that devotion, and all labours in Religion, ſhould be undertaken by us without any relaxation; perpetual diſturbancies undergon by Chriſtians without any repoſe, and miſeries without any remedy, or comfort at all. This ſure muſt be thought the extream

treams of all extreams, and fit onely for our Proteſtants out of their wits, that now call themſelves Proteſtants of Integrity, but I fear will be found to be Proteſtants of pure knavery; I mean thoſe Hypocrites and formal Profeſſors of Religion treated of, whom we may very well compare to thoſe Oxon of *Baal*, who are cut and mangled for Sacrifice into little Gobbets, but notwithſtanding receive no fire from Heaven: juſt ſo theſe pitiful creatures, this ſad ſort of Chriſtians, do moſt miſerably macerate, and almoſt kill themſelves, to ſacrifice onely to the opinions of the world, and their own brutiſh appetites, without ever taſting the conſolations of God. A true good Chriſtian in the mean time endeavours ſo to diſtribute his faſtings, watchings, prayer, repaſt, recreations and ſtudies, with ſo prudent an œconomy, for the ſervice of his God, that he holds his life moſt admirably interlaced between Action, Contemplation, and repoſe, that he makes on earth a perfect figure of Angels aſcending and deſcending, and receives already ſo great a taſte of thoſe benefits, which he is to hope for in the other world, that he ſeems to have his ſoul in heaven,

whilſt

whilst he dwells upon the earth, to fathom misteries, and with his beatified understanding, to enjoy an Antepast of Paradise it self. Who then can with more justice and reason shew forth a jolly, cheerful countenance, and make the clarity of his heart, break forth at his eyes and lips, then such a Christian? How well this Κεντήριον or Character agrees with the sad Professors of this age, let the whole world judge; who are just such as *Seneca* Seneca. described some of his time. *Tristes & omnia deplorantes, quibus nulla non causa in querelam placet, semper præsentibus infesti*; Sad and melancholly Companions, alwayes complaining of every thing and nothing, displeased still with the present state of Affairs; and then concludes upon this kind of mal'contents, *Ægri proprium est animi nihil diu pati, & mutationibus ut remediis uti*, Their sickly dispositions are alwayes given to change, and so use mutations for remedies: So that these sad Christians, are altogether as dangerous to all Civil States wheresoever they live, as to the State of the Church, and are onely fit to hold compliance with that sort of people, whose Religion is to worship a Cat. The last Κεντήριον or Symptom

tome of true Chriſtian Religion, is Humility; the ſtars we know, are beheld in the bottom of a Pit, and the moſt radiant ſplendors of a Chriſtian, do appear in a profound humility; St. *Cyprian* therefore ſayes of this this tranſcendent virtue, that it is *Primus Religiones introitus, & ultimus Chriſtianitatis Exitus*, The gate of all Religion, and the very Crown of Chriſtianity; for who can think that that man will be faithful at all to Jeſus Chriſt, that can be unfaithful to that holy virtue, which ſhined κατ ἐξοχὴν in him? the whole courſe of his life upon earth, being nothing elſe, from the Crib to the Croſs, but a conſtant moving Homily of humility. The Sun (we ſee) which is the Prince of Planets, diſpelleth alwayes all the groſſeſt, thickeſt, and ſtiffeſt vapours, and draweth the thinneſt and moſt ſubtil to himſelf; how much more then that we do attenuate, leſſon and annihilate our ſelves, by the practice of this cœleſtial virtue of humility, ſo much the neerer we are ſure to approach to the Son of righteouſneſſe, and true glory. But our pure Proteſtants of Integrity, are ſo overgrown with Pride of Spirit, that it may be quickly ſeen, how far they run

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out of the road of Chriſtianity. Their Pride is far greater then that of the old Phariſee, who boaſted onely that he was not as other men are, but they boaſt themſelves to be, what all others ſhould be, and ſo preſcribe themſelves to be pure patterns of Perfection, to all the world: But it is (we know) the terribleſt blow in the whole world, when a man is wounded in the head, by his own proper judgment, Pride and Preſumption. We come to the end of moſt thing by ſtrength of Induſtry; ſtones are pulled out from the very entrails of men; the head is ſometimes opened, to make vapours iſſue out, but what hand hath ever drawn a falſe opinion out of the brains of a ſpiritually proud, and preſumptuous man? All ſeems green (ſaith *Ariſtotle*) to thoſe that look upon the water, and all is good and ſpecious, to ſuch as behold themſelves in proper love. Better it were according to the counſels of the old Fathers of the deſert, to have one foot in Hell, with a docibility of ſpirit, then a hand or arme in Heaven, with ones own judgment. To be ſhort, this unhappy Pride of Spirit, commits a maſſacre upon the wole chain of holy virtues: It marres all that can be called

Ariſt.

called good in a man; let this curſed dram be infuſed, and all together will ſignifie no more, then a wholeſome medicament with a commixture of poyſon in it. It is ſuch a ſpiritual venom, that it turnes the ſublimeſt virtues into ſpecious vices, and makes them become but holy Traytours to the ſouls of men. Thus if the pulſes of our pure brethren, theſe Proteſtants of Integrity, be judiciouſly felt, the world may quickly find, their adulterate, new, no Religion. From theſe proud melancholick, malcontent, hypocritical Spirits, it is that all thoſe impious doctrines of diſobedience and rebellion have proceeded; as you will ſee proved by the proceſs of this diſcourſe. Tis plainly they, and onely they, that have ſtirred up the aſhes of old Rubelais, here again amongſt us, and do ſtill ſo delight themſelves to convers with putrefaction, that under their wings, we do daily behold new vermin to ariſe in the Church, which endeavour to gnaw, and diſſipate all that hath any Piety, or fear of God, in Chriſtianity. Nor are they onely content to throw poyſon and putrifaction into the State Eccleſiaſtical, but are alwayes brewing of new miſchiefs, bloodſhed and rebellion

in

in the Civil States of their Princes. Their Cities themſelves where their holy villanies have got footing, reſemble more Cyclopian Caverns, rather then Temples of peace, piety and juſtice: indeed briefly to conclude, the whole fabrick of their Religion, is like a Caſtle, that I have ſeen in ancient painting, built upon ruines, in a land of quick ſilver, cemented with blood, and overthrown with frequent earthquakes, and violent outragious winds: For it is certain, that if the arm of God ſuſtein not an affair, the more exaltation it receives, the deeper ruins it finds. *Sic Pereant, & qui moliri talia pergunt*, which ought to be the Prayer of every good Subject, is, and ever ſhall be, in ſpite of all Proteſtancy of Integrity, the conſtant devotion of him, that takes the honour to entitle himſelf

Philanax Anglicus.

The Publisher, to the Christian Reader.

I Have made bold, good Reader, to publish this Posthume Piece, the genuine offspring of a dead Brother in Law of mine; who was to my knowledg, a most observant Son, and in every honest mans esteem, a pious, Reverend and learned Priest of the Church of England; *out of duty to which, as became an obedient member, and allegiance to my Soveraign, as a Loyal Subject, I have dared to produce it into the worlds light; especially being informed by better judgments, that it was of a most considerable concernment, both to King and Church: My zeal therefore to the Publick good, I hope will apologize for any particular errors in the impression, there lying an unhappy necessity upon us, to collect the whole out of very dispersed, and ill written Papers. My Brothers name I hope you will excuse me for concealing, because it does appear to be his will to have it so; for it was ever his desire to live, and so to die,* Plebeiu senex, *unnoised in the world. But if any one desire a further satisfaction. I am ready to answer, as becomes his faithful Brother, and good Reader,*

Your very Servant,
Tho. Bellamy.

A Christian Caveat TO ALL KINGS, PRINCES, AND PRELATES.

IT has been a very great Controverſie of late, amongſt Divine Antiquaries, and not yet determined by them; I muſt beg pardon therefore, that it is attempted by me now, where this Egg of the Conſiſtorian Cockatrice, was firſt laid, whether at *Wittenbergh* in *Germany*, or amongſt the Religious *Lollards*, or *Wickliffiſts* in *England*, or the *Waldenſes* before them. But this we are ſure of (whereſoever it was laid) that it was firſt hatched at *Smalcald*, then foſtered and nouriſhed at *Geneva*, and from thence took wing over moſt of the *European* Continent;

and at last arrived upon the fag-end of our Island, called *Scotland*; where meeting with too good a reception, this fiery Serpent so inflamed the zeal of that cold Climate, and increased his own confidence, that he presumed to advance his flight amongst us in *England*, where he has for these many years, fed himself upon the blood; and destroyed the souls of poor Christians. But now it is to be hoped, that he is upon his last wings (if not legs) unless some of his own Plume, have the unhappy power to imp him again, (to His Sacred Majesties, their own, and the whole Kingdoms ruine:) In the mean time, I take it to be the duty of all good Christians, to offer up incessantly their Prayers and Tears to God, with their utmost endeavors amongst men, *A Dios rogando, y con el maco dando*, as the wise *Spaniard* adviseth, that this devouring Dragon may be at last overthrown, trampled under foot, and tied in iron chains under those altars, which we daily charge with our vows.

The duty now incumbent upon me, is onely to represent him and all his brood, in their truly native, and rebel colours, as they are malicious oppugners of Sacred Majesty. Now as the skilful in the art of

Imagery

Imagery inform us, nothing is ſo curious in a ſtatue, nor ſo hard in any piece to poliſh, as the Nails, which are the onely outward armes, that nature has afforded us; yet that is my preſent task to do, nor onely ſo, but their very ſcratchings of the faces of Kings, and the tearing up of the whole Earth with their diabolical Nails, for the undermining, ſubverſion, and demolition of Monarchy, through the whole World, like true Proteſtants of Integrity!

Now to begin with the Foreman of this grans machine of Iniquity, we ſhall finde *Un Swiſs a la Porte*, a Swiſs at the door, as no man fitter to be Porter to ſuch an Infernal Palace; and he appears to us ſometime in his grave Rug-gown, and pretended Paſtoral-ſtaff, ſometimes again in his ſwaggering Swaſh-Buckler habit, ſtriking and laying about him like any Madman, but ſtill keeping this Cockatrice Egg in his robuſtious boſome; where he is reſolved to hatch it, if he can. The firſt letter of this modern *Cerberus* his name, is *Uldericus Zuinglius*, and thus he begins his game. *Reges* (ſaith he) *quando perfidi, & extra Regulam Chriſti egerint, poſſunt cum Deo deponi, &c.* Kings may be depoſed where they advance ungodlineſs; *Zuing. Tom. 1. Art. 42.*

as *Saul* was. Now how they are to be depoſed, he explains his own meaning beſt, *Cum ſuffragiis & conſenſu totius, aut majoris partis multitudinis, Tyrannus tollitur, ſit Deo auſpice*; that is, By the ſuffrages, votes, or conſent of the whole, or the major part of the multitude; and this is a work ſo pleaſing to God, that they are ſure to have his bleſſing upon it. Here like a true Proteſtant of Integrity, he puts the Sword plainly into the peoples hands; and to make it yet more clear, ſee his Epiſtle *Conrado Sonnio. Permittendum*, ſaith he, *eſt Cæſari officium debitum.* We muſt ſuffer our ſelves to pay a duty to *Cæſar*; but upon this condition, *Si modo fidem nobis permittat illibatam*; *ſi nos illud negligentes patimur, neglectæ Religionis rei erimus*; if he will ſuffer us to enjoy our own Religion, as we will have it; otherwiſe, if we ſhould be ſo negligent as to ſuffer him, we ſhall be guilty of abandoning Religion it ſelf. Thus they will be pleaſed to obey *Ceſar*, if *Ceſar* will be adviſed and directed by them; otherwiſe they have another courſe to take with him, they will talk with him to the purpoſe; but yet he will explain his meaning further, and more fully to us in his Epiſtle

Art. 42, 43.

Lib. 4 *pag.* 868.

Ad

Ad Ulmenſes, whom he admoniſheth, *Ut coram auditoribus ſuis, ſenſim incipiant detrahere perſonam Imperio Romano, quomodo ſtultum ſit agnoſcere hoc Imperium in Germania, quod non agnoſcitur Romæ, unde nomen habet:* And again, *Nimis Amantes eſtis Rei Romanæ; quid Germaniæ cum Roma? Sed prudenter & paulatim agenda ſunt hujuſmodi, atque cum paucis, quibus credere poſſis, &c.* That they ſhould by little and little in their Congregations, unmask the uſurpation of the *Roman* Empire, and ſhew them how ridiculous a thing it is to acknowledge that Empire in *Germany*, which is not acknowledged at *Rome* it ſelf, from whence it hath its denomination. He tells them further, That they ought not to be ſo fond of the *Roman* Government; what had *Germany* to do with *Rome*? But yet this kinde of doctrine muſt be inſtilled by degrees, and the buſineſs cunningly carried, before a few firſt that may be truſted, *&c.* Who is now ſo blinde, as not to ſee how this wicked Swiſs labors, to undermine all Monarchy, and to blow up the *Roman* Empire with his breath! And how craftily the buſineſs muſt be carried, *Senſim & paulatim*, not openly and plainly, nor all at once, no by *Epiſt. l. 4. fol. 196.*

no means; *Et coram auditoribus*, pure doctrine for a Pulpit, a moſt rare Sermon to the people, who are moſt likely to applaud it! I am already quite tired in the purſuit of his debaucht Satanical *Swiſs*, and tracing of his damnable doctrines of Rebellion; and I believe every prudent Reader will ſo be, or at leaſt reſt ſatisfied, with what is already produced, as all the Princes of *Europe* may ſufficiently ſee, what they are to expect from him, and the whole brood of ſuch Reforming Brethren, Proteſtants of Integrity, when they are armed with power. *Exit Zuinglius.*

Now enter Mr. *Calvin*, and let us ſee, whether his reverence will prepare and diſpoſe the hearts of his diſciples to more obedience, humility, and patience, than this rough *Swiſs* aforeſaid hath done. Now as thoſe of the *Swiſs* race were called *Zuinglians* and *Sacramentaries*, by *Luther*; ſo the *French* named themſelves *Hugonots*, from one *Hugo*, another Patriarch of theirs. So now all of that Sect have their title and denomination from *Calvin*, who as a Tranſcendent, hath overſhadowed and obſcured the glory and name of *Zuinglius*, and *Hugo* himſelf; and now forſooth they

muſt be called Proteſtants of Integrity. For the deſcription of the life and converſation of *Calvin*, of his nature, behavior, delicacy of diet, and phyſical Epicuriſm, I ſhall refer you to one that ſate long by him, to draw his Picture *vivis coloribus*, and that is Dr. *Jemore Bolſec*, (one that was frequently converſant both with his pulſe, and humors) as his conſtant Phyſitian; whoſe teſtimony is confirmed likewiſe by the learned *Francis Baldwin*, who concurreth with him in the portraicture of the man, and in the very colours. He was a famous Lawyer of *Calvins* own faculty, and one that lived long with him, and knew full well what blood was nouriſhed in every vein of his body. The like is done by *Florimond de Remond*, a Gentleman of quality, *Claudius de Saincts*, and divers others, who have left us the lively image of him, and of his fine Companion and Fellow-laborer, Mr. *Theodore Beza*, his ſucceſſor in his Chair and Juriſdiction, an uſurping Parſon of another mans Pariſh, and an Husband of another mans wife, a greater friend to Love than Charity, to wit than Piety: But it is not my buſineſs now to meddle more with their vertues and lives, nor yet with their School Points

and Doctrines of Faith, which I ſhall leave to the examination of the more learned, intending onely to deliver to the world their Doctrines, Problems, and Paradoxes in points of State, and to demonſtrate to the world, how much their refined Reformation, doth derogate from the Royalty and Soveraign Authority of Chriſtian Kings and Princes; and how much it is more favorable to Democracy and Popular Government, as more conſonant to their Conſiſtory and Elderſhip, whereby they have wrought ſuch horrid confuſions over the face of Chriſtendom, like true Proteſtants of Integrity: And yet truly we may finde *Calvin* go as ſlily and conſiderately to work as the other, and by certain degrees too, nor altogether ſo bluntly as the rude *Swiſs* before him did. Firſt, he goes about to commend Ariſtocracy, and labors to abuſe Monarchy to the height, and all that, to prefer the reputation of his Conſiſtory and Sanhedrim; as you ſhall hear him ſpeak for himſelf in his artificial Inſtitutions. *Non id quidem per ſe, ſed hominum vitio*; mark his cunning, not that Ariſtocracy were naturally, and of it ſelf better (no by no means, things were not ripe for that yet) but through the

Calv. Inſt. l. 4. c. 20. v. 10.

Vices

Vices and Deficiencies of men; why this one would think to be pretty plauſible, but mark his reaſon, *Quod rariſſimè contingit Reges ſibi moderari, deinde tanto acumine & prudentia inſtructos eſſe, ut unuſquiſque videat quantum ſatis eſt.* So he makes it very rare and dainty, to finde a wiſe and temperate Prince, or almoſt impoſſible for a King to ſee ſufficiently into his affairs; and therefore concludes, *Facit ergo hominum defectus, ut tutius ſit ac magis tolerabile, plures tenere gubernacula.* So his reaſon proceeds upon the defects of Princes, and maintains it to be more ſafe and tolerable, for many joyntly, than for one abſolutely, to govern and command; and concludes with an ingenuous confeſſion, *Atque ut libenter fatear, nullum eſſe gubernationis genus iſto felicius*; that no kinde of Government can be happier than that: Now the effects of that doctrine do moſt plainly appear by that Popular State, yet govern'd *Ariſtocraticè*, as *Bodin* very well obſerves, eſtabliſhed by him in the City of *Geneva*, after the ejection of the Biſhop, who was their lawful Prince, as his Predeceſſors had long before him there enjoyed it, ſince *Frederick* the Firſt. So thoſe were the firſt fair fruits of the propagation

of

of his Goſpel there, of Proteſtancy of Integrity.

Now after all this, to prevent that any man ſhould object, That Princes have always grave and wiſe Counſellors about them, to adviſe with, and to inſpire them; and if they ſhould be ſo weak themſelves, as he imagines them to be, yet ſo their defects might be ſupplied, he gives this reſolution in his Comment upon *Daniel*, *Kings* (ſaith he) *make choice of ſuch men for their Counſellors, as can beſt fit their humors, and accommodate themſelves beſt to ſerve their beſtial luſts and appetites*; inſtancing particularly in *Cruelty*, *Fraud*, *and Rapine*. So he makes Kings rather worſe, than better for having Counſellors, and conſequently ſtaineth the honor and credit of a Counſellor, with a ſcandal and blemiſh intolerable.

Cap. 11. *v.* 26. *Dan.*

And yet a little further upon the ſame Book of *Daniel*, *They are* (ſaith he) *ſtrangely out of their wits, quite void of ſenſe and all underſtanding, who deſire to live in Soveraign Monarchies; for it cannot be, but that order and policy ſhould decay, where one man holds ſo large an extent of Dominion.* Nay, to make this impious propoſition ſeem good, he addes in the

Cap. 2. *v.* 39.

ſame

ſame Book thus. *Kings* (ſaith he) *forget that they are men, that is of the ſame mold that others are: They are called Kings and Dukes*, Dei gratiâ; *to what end ſerve theſe words? to ſhew by their title that they acknowledge no other Superior; and yet they will tread upon God with their feet, under that cloak: So it is but a meer abuſe, and blinde, to diſguiſe and conceal their wicked deſigns, when they vaunt that they raign* Dei gratiâ. Is not this a moſt excellent doctrine to be preached in a Monarchy? and a very fine deſcant upon *Dei gratiâ*? Cap. 5. v. 25.

Yet he goeth a little further in the ſame Book. *Kings* (ſaith he) *make their boaſt that they raign* Deigratiâ, *yet they indeed deſpiſe the Majeſty of God*, Voila quell eſt la rage & forcenerve de tous Roys: That is to ſay, *Obſerve here the rage, fury, and phrenſie*, of all Kings, none excepted; and to make that good, he addeth this ſtrength to it, *It is common and ordinary to all Kings, to exclude God from the Government of the World.* May we not here truly ſay of him, and the reſt of his Reforming Brethren, *Pluſquam regnare videntur, quibus ita licet cenſuram agere Regnantium?* They are ſure, more than Kings, Cap. 5. v. 21.

who

who thus imperiouſly dare paſs their cenſures upon Kings; and thoſe are Proteſtants of Integrity.

But yet if you have a minde to hear *John Calvin* Preach more like a *Switzer*, and which you may think more ſtrange, to *Lutheranize*, with the proper ſpirit of brove *Martin* himſelf, See what he ſays further upon the ſame Book of *Daniel*.

Cap 6. v. 25. *Darius* (ſaith he) *will by his example condemn all thoſe, who at this day profeſs themſelves either Catholick Kings, or Chriſtian Kings, or Defenders of the Faith; and yet not onely do they deface, and bury all true Piety and Religion, but they corrupt and depraeve the whole worſhip of God.* This is not yet all neither; for in the ſame Chapter, he is bold to touch Kings a little more to the quick, and curiouſly deſcribes what kinde of Beaſts they are generally.

Cap 6 v. 3, 4. *Les Roys ſont preſque tous hebetez & brutaux, auſſi ſemblablement ſont ils comment les chevaux & les Aſnes de Beſtes brutes.* Kings are for the moſt part ſtupid and brutiſh, nor liker any Brutes upon the Earth, than Hackney Jades and Aſſes: Fitting Titles for the Majeſty of Gods Anointed. At length to crown all that he hath ſaid or done in this point, he turns his

tune

tune to ſharps and menaces, in this brave manner. *Abdicant ſe poteſtate terreni Principes, dum inſurgunt contra Deum, imo indigni ſunt qui cenſeantur in hominum numero: Potius ergo conſpuere oportet in illorum capita, quam illis parere, ubi ſic proterviunt, ut velint ſpoliare Deum ſuo jure.* Earthly Princes (*ſaith he*) deveſt themſelves of power, when they make an inſurrection againſt God; nay, they are unworthy to be reputed amongſt men; men had better therefore ſpit in their faces, then yield obedience to their commands, when they ſhall grow ſo inſolent, as to rob God of his right. Is not this a moſt rare and learned homily of obedience for Subjects, and befitting Proteſtants of Integrity? Cap. 6. v. 22.

By ſo much as hath been produced, it is evident, that *Calvin* was, at leaſt, a well-willer to the extirpation of Monarchy, though the affairs of the world were then in a little too good a compoſure, for him to dare to adventure further at it. *Exit Johannes Calvinus.*

Now enter the *Tibullus* of *Geneva*, ſweet M. *Theodore Beza*, and by his opinions and practices, it will be more eaſily made

made appear, that it was his Maſter *Calvins*, not onely opinion, but deſign, to make all the world dance the *Geneva* Jigg, and to propagate his godly Government throughout all Chriſtendom: For he was both his diſciple and companion, who ſoundly did underſtand his doctrine, and did as bravely ſecond him; ſo we know, that *noſcitur ex ſocio, &c.*

Now firſt in his Preface to the *New Teſtament*, dedicated to Queen *Elizabeth*, 1564. he uſeth theſe words, *Quo die, ſcilicet, 19 Decemb. ante biennium, Gallica Nobilitas (Illuſtriſſimo Principe Condæo duce) tuis & Illuſtriſſimorum quorundam Germaniæ Principum, ſubſidiis freta, non procul urbe Druidum, fortiſſimè Prœliata, prima reſtituendæ in Galliis Chriſtianæ Religionis fundamenta, ſanguine ſuo feliciter conſecrarunt, &c.* Here he ſpeaks, not onely approving, but glorying in that famous battel that was given at *Dreux*, by the Prince of *Conde*, and all the *Hugonot* Party, againſt the King; which act hath been by all indifferent perſons, condemned as a moſt unanſwerable Rebellion; yet brave *Beza* ſo boldly juſtifieth and magnifieth it, that in the ſame place commending the good ſer-

Beza Præf. in Nov. Teſtam. 1564.

vices

vices at *Meaux* and *Orleans*, and that famous battel of *Dreux*, wherein he boasts himself to have been a principal actor, not an accessory: He adds thus, *Id quod liberius testor, quod istis tum consiliis, tum etiam plerisque rebus, quando ita Deo visum est, interfui.* This (*saith he*) I do more freely testifie, because I was present at those counsels, and most actions, when it pleased God, *&c.* But to know this Gentleman in his proper humor, and *in puris naturalibus*, read but his Positions, and Catechism of Sedition, the Practise of his Piety, the Book called *Vindicia contra Tyrannos*, where he acts the perfect part of *Junius Brutus*: And first, *Page* 15. he propounds this question, *If Subjects be bound to obey their Kings, when they command against Gods Law?* And then *Page* 22. he resolveth, *We must obey Kings for Gods cause, when they obey God*: And then concludes *Page* 24. *As the Vassal loseth his fiefe, if he commit felony; so the King loseth his Right, and his Realm also, if he forsake God.* But above all, the braveſt Maxime he produceth *Page* 65. *That all conspiracies are good or ill, as the end is at which they aim*, which is a most diabolical principle, and capable to maintain

Praf. ibid.

Vind. cont. Tyran. p. 15.

Pag. 22.

Pag. 24.

Pag. 65.

tain all the Rebels and Traytors in the
Pag. 66. World. Yet *Page* 66. he goes a little further; *The Magistrates* (saith he) *and one part of the Realm, may resist the King, being an Idolater*; *as* Libna *revolted from* Joram, *for forsaking of God.* Here he gives all Rebels a *sic dicit Dominus*, for their defence. But yet this is not all, he must fortifie his Axioms a little further,
Pag. 132. *Page* 132. *The Government of a Kingdom* (saith he) *is not given to the King alone, but also to the Officers of the Realm.* And
Pag. 103. again, *Page* 103. *France, Spain, and England* (saith he) *are customarily consecrated, and as it were put into their charge, by the States, Peers, and Lords, which represent the people.* And
Pag. 199. *Page* 199. *There is a stipulation in Kingdoms hereditary, &c.* Now I would fain know, what can any Rebel say more? And upon these Positions, what difference would there be between the Crown of a King, and the *la Beretta* of the Duke of *Venice*?

I cannot here forget, how irreverently this *Eusebius Philadelphus*, (for so Mr. *Theodore Beza* was pleased there to call himself) did use his own King *Charles*, in
Reveille Martin. his Book entituled *Reveille Martin*, where he usually calls the King Tyrant, and makes his

this Anagram *Chaſſeur Deſloyal.* Read his rimes and ſcandalous reproaches againſt the Queen-Mother; peruſe the Forty Articles recorded in that Book, for the better advancement of Seditious and Rebellious Government; and in the laſt of them, they are obliged never to diſarm, ſo long as Religion, as they call it, is purſued and perſecuted; that is, according to his meaning, ſo long as the King goes about to chaſtiſe their Rebellion. *Art.* 40.

It were too much to trouble any ingenuous Reader with all thoſe holy Articles of *Bearne*, 1574. coyned with Mr. *Theodores* own ſtamp, and communicated at *Melun*, to all the *Moſches* of the *French* Church, that they might the more ſtrongly, as they ſaid, make war againſt their enemies, till it pleaſed God to turn the heart of the *French* Tyrant. By all this it muſt be very evident, that *Beza* and his followers have cauſed all thoſe uproars and commotions in *France*, when he himſelf writing to *Chriſtopher Thretius*, ſpeaks his reſolution to fight it out to the very laſt. *Ego quidem pacem nullam, niſi debellatis hoſtibus auſim ſperare*; he could hope no peace, till the enemies were quite ſubdued. Now if you ask who were *Articles of Bearne.* *Epiſt.* 40. *Chriſtoph. Thretio.*

those enemies, he quickly clears that, *Cacolicorum castra trans Ligurim sunt*, meaning the Kings Army that were *Roman* Catholicks; and saith a little before, *Ab eo tempore nostri (copiis felicissime instauratis) Tholosanum agrum infestarunt, unde ad Rhodanum usque progressi, occupatis aliquot oppidis & Arcibus, in quibus præsidium reliquerunt:* About that time our forces, with their recruits invaded and possest all about *Tholouse*, and thence marched towards the *Rhone*, taking by the way Towns and Castles, wherein they had left Garisons.

Thus you may see, how these good men made no bones to disturb the publick peace, to surprize the Kings Towns and Castles, and fortifie them against him, and to oppugne his forces, plunder his friends, *&c.* like true Protestants of Integrity.

I might here travel a great way further, and weary you with as good stuff out of the Book *De jure Magistratus*, a Bird of the same nest; for if it was not *Beza's* own, as most think it was, it must needs be *Ottomans*, one of his chief Comrades. But Dr. *Sutcliff*, a Country-man of ours, and very near of the same Sect, confesseth the

Lib. de jure Magistratus.

Dr. *Sutcliff.*

the Book to be *Beza's*, and ſaith that *Beza* in his Book *De jure Magiſtratus*, doth too much arm Subjects againſt their Princes, and blameth him for going about to overthrow the Authority of all Chriſtian Kings and Magiſtrates.

To Dr. *Sutcliff* may be added, the judgement of that famous Lawyer, *Francis Baldwin*, who had particularly converſt with *Calvin* at *Geneva*, in his Book called *Reſponſo altera ad* Johannem Calvinum, Paris 1562. Pag. 74. *Mirabar quorſum evaderet inflammatus tuus quidam Apoſtolus* (*ſc. Mr.* Theodorus Beza) *qui cum hic concionaretur, ſuis auditoribus vehementer commendabat extraordinarium illud exemplum Levitarum, ſtrictis gladiis per caſtra diſcurrentium, & obvios quoſque Idololatras trucidantium: Sed nunc audio te, vix contentum eſſe talibus Levitis.* And P. 128. *Leviora* (ſaith he) *ſunt illa; cum ſtatuis, ſepulchris, & oſſibus Principum ac Martyrum, Barbarum bellum indictum videmus, cum Civitates occupari, fana ſpoliari audimus, &c.* I wondered, *ſaith he*, what your fierce Apoſtle meant, and whether he would, (by name Mr. *Theodore Beza*) who when he preached here, did moſt extreamly recommend to

Fr. Bald. Reſp. alt. ad Joh. Calv. p. 74.

Pag. 128.

his Auditory, that extraordinary example of the *Levites*, running through the Camp with their drawn Swords, and killing all the Idolaters they met withal; but now I hear that you are hardly contented with ſuch moderate *Levites*, *&c.* And then in *Pag.* 128. Thoſe are ſmall matters (*ſaith he*) to what we hear and ſee now; a Barbarous War is waged with the Statues, Sepulchres, and Bones of Kings and Princes; nay, and of Martyrs. Cities are ſeized on by force, Churches prophaned and ſpoiled, *&c.* Perfect pranks of Proteſtants of Integrity.

And Dr. *Sutcliff* adds yet further, that that Book of *Vindiciæ contra Tyrannos*, gives a power to Subjects, not onely to reſiſt, but to kill their Kings, if they impugne Gods Religion, of which, and all their other miſdemeanors, they muſt be the onely Judges, as it is fit they ſhould be. *Sed Tranſeat cum cæteris erroribus.* I ſhall forbear to inſiſt any longer upon the Doctrines of theſe *French* Champions, which touch too roughly upon the String of Majeſty and Monarchy; for I fear I have ſaid more than enough already; but now to ſhew you that it is not onely a *French* diſeaſe, or accidental onely to

Zuinglius,

Zuinglius, *Calvin*, and *Beza*, but that it is *Morbus innatus* in their Religion, called *Proteſtancy of Integrity*; and that *Mali Corvi eſt malum Ovum*, and an Egg ſtill of the old Cockatrice; we will paſs the Alps out of *France* into *Germany*, and there take up *Bohemia*, for the next Stage of our preſent Tragedy. *Exit Beza.*

Yet before I enter the *Bohemian* Stage, I ſhall be bold to take the *Palatinate* in my way, an unfortunate Province of late, and which in a hundred years, hath changed its Religion five or ſix times; at whoſe diſorders we need not much marvel, if we read but *Paræus* and *Gracerus*. *Paræus* in his Comment upon the Thirteenth of the *Romans*, teacheth plainly, That *Subditi poſſunt ſuos Reges deponere, quando degenerant in Tyrannos, aut ſuos ſubditos cogunt ad Idololatriam*; Subjects may depoſe their Kings, when they degenerate into Tyrants, or preſs their Subjects to commit Idolatry; that is, if they go about to eſtabliſh any other Religion beſides *Calviniſm*. After that, he is pleaſed to add another ground for the Excommunication, Depoſition and Deprivation of Kings, *Quando prætextu Religionis quærunt propria*

Paræus Com. 13. Rom.

pria commoda. When under pretext of Religion, they seek to make out their own particular profit, which sure had been a lecture not very plausible to *Henry* the Eighth, nor his Instruments, nor in the Protectors ears after him: And surely, if a man should ask, whether *Murrey* and *Morton* in *Scotland*? whether *Orange* and *Horn* in the *Netherlands*? whether the Admiral of *France*, and Prince of *Conde* himself? whether the Protector and Duke of *Northumberland* in *England*, had not their particular ends too? I believe we shall finde them subject to the same censure. There is yet another Warrant, that he is pleased to assign for the Deposition of Princes, that must be forsooth, *Quando gravant Conscientias Subditorum*, when they oppress the Consciences of their Subjects. Then afterwards to shew his noble constancy in that opinion, is pleased to expound his own opinion thus, *Subditi adversus superiorem Magistratum, se & veram Religionem possunt etiam Armis jure Defendere, si aliter in Conscientiis incolumes esse nequeant.* Subjects may lawfully defend themselves and the true Religion by Arms against their Prince, if they cannot otherwise enjoy their Consciences.

ences. So this is pretty well; but yet he thinks fit to proceed a little further, in his Commentaries upon the Book of *Judges*. *Idem Com. in Jud.* *Magiſtratus minor poteſt*, ſaith he, *occidere majorem.* The inferior Magiſtrate may kill the ſuperior; and then explains his meaning in that caſe, *Quod Tyranni domeſtici magis ſunt reprimendi.* That Domeſtick and Inteſtine Tyrants are rather to be repreſt; as if a man ſhould ſay, That Bailiffs, Sheriffs, and Petti-Conſtables, for Religion ſake, may kill Kings and Privy Counſellors, becauſe Tyrants within our doors are moſt to be feared, and ſooneſt to be cut off, upon the conſiderations before alledged. Yet *Parans* was not the onely Doctor that did impoyſon the *Palatinate*, with that infectious peſtilential doctrine; for *Gracerus* his Pew-fellow, *Gracerus.* taught the ſame things; *Coercenda gladio eſt Antichriſti ambitio.* That Antichriſtian ambition is to be cut off with the Sword; that is, all Princes and Prelates. And *Aretius* a Bird of the ſame Feather, la- *Aretius.* boreth to ſtir up the people to hate the name and the authority, both of the Empire and the Emperor, with this divine Lecture, *Draconem liquet dediſſe poteſtatem ſuam Imperio*: It is plain, that the Devil ereſt-

ed and authoriſed the Empire. Ask him his reaſon why, and he tells you, *In Imperio habitare plenitudinem diaboliſmi pro comperto eſt.* For it is evident, that in the Empire dwelleth the fulneſs of deviliſhneſs; but it is not onely *Paraus*, *Gracer*, and *Aretius* that taught this doctrine; for it is and has been ſufficiently to be ſeen in the practice of their whole Church. *Gieskenius*, a *Lutheran*, will tell you how they behaved themſelves at *Emden*. *Emdenſes illuſtrem dominum ſuum, mota ſeditione, ferè tota ditione pepulerunt.* 2. *Pacti etiam ſunt, ne Illuſtriſſimus Comes habeat ullius Religionis niſi Calviniſticæ exercitium, ſubditis ſuis concedere Emdæ.* Firſt, they of *Emden* made a ſeditious tumult, and thruſt their Illuſtrious Lord almoſt out of all his Territory. Secondly, They covenanted, that the moſt Illuſtrious Count ſhould not have it in his power to tolerate any Religion, but that of St. *Calvin*, in any part of his dominion. And thirdly, They were graciouſly pleaſed to be ſo kinde to their Soveraign, *Et tamen liceat ei habere in Aula ſua Concionatorem, qui ſit Auguſtanæ Confeſſionis.* That for all that, he ſhould have the priviledge, if he pleaſed, in his own Court, to keep a Preacher

Gieskenius

Preacher that was of the *Auguſtan* Confeſſion. A very great favor indeed, and a high prerogative will doubtleſs accrue to Kings, when it ſhall be at the diſpoſition of ſubjects to tolerate their Princes Religion, and frame it for themſelves after their own cut ; the Proteſtants of Integrity muſt direct their Governor, and he muſt obey.

By theſe and ſuch like Firebrands was *Bohemia* put into a moſt miſerable combuſtion ; the original and progreſs of which unfortunate Wars, the ſtories of *Mercure Francois*, *Mercurius Gallobelgicus*, and divers others relate ſo amply, that I ſhall not need ſo much as touch upon them; and that the drift of all thoſe Riots, Uprores, and Rebellions in *Germany*, was onely for the ſetting up of this new no Religion, called now Proteſtancy of Integrity.

And firſt this will appear by *Pag.* 121. of the *Cancellaria*, where *Achatius à Donau* writes to *Anhalt*, 15 *Novemb.* 1619. That the intention of *Bethlehem Gabor* and his correſpondents was *pied a pied* to extirpate the Antichriſtian Papacy; and as in the Articles of their Union, *Art.* 8. they declare unanimouſly, That their intention was to extirpate Papiſm; which

Cancellaria. p. 121. *Achatius à Donau.*

Artic. 8.

which is as much to say in their sense, All Monarchy and Prelacy: Nay, part of this sense, *Bethlehem Gabor* himself speaks plainly out, in his own Letter to the Great *Turk*, That he must now labor *ut rasa Pontificiorum Cohors è medio tollatur*; that all the shaved heads may be quite cut off. And *Anhalt* made out the other part in his Letter to *Donau*, in *May*, 1619. That it were better the Turk or Devil should be chosen and preferred to wear the Crown, than *Ferdinand*. Nay, *Bethlehem Gabor* himself by his Letters further certifies the Turk, that the *Palatinate* and *Brandenburg* where resolved no longer to endure *Ferdinand*; and that all those Provinces which were in their League, *Sultano & toti Nationi Mahumetica, corde & anima omnia officia fidelissime præstabunt*; should most faithfully perform from the bottom of their hearts and souls, all duty and allegiance to the Sacred Majesty of the *Saltan*, and to all the noble Nation of the *Mahumetans*. Was not this a very holy League? were not the ends most charitable, and the means most Christian? Were not these pure Protestants of Integrity?

Bethlehem Gabor.

Anhalt.

This

This is that *Bethlehem Gabor*, who to hold himself in the Turks good grace, delivered unto him the Town and Fort of *Lipp*, and the Towns of *Solymos*, *Tornady*, *Margat*, and *Arad*, all of them being places well fortified in *Hungaria*. Was not this done like a Protestan of Integrity?

This is he that swore Allegiance to *Gabriel Bathori* his Soveraign Lord, and Prince of *Transylvania*, afterwards most traiterously murthered him, and usurped his state. Was not this a perfect Protestant of Integrity?

This is he who made a League with the Emperor *Mathias*, 1615. not to attempt any thing against the Liberties and Peace of *Hungary*, and afterwards practised with the Rebels of that State, invaded the Kingdom, and took upon him the Crown, 1620. Immediately banished all the State Ecclesiastical, that he might feed his Soldiers with the spoyls of the Church, still like a true Protestant of Integrity.

This is that *Bethlehem Gabor*, who having entred *Poson*, presently prophaned the Cathedral Church of St. *Martin*, and spoiled it, and afterwards with his own hand

hand certified the Turk, that at laſt he had entered upon that worthy exploit; to which his Mahumetical holineſs had ſo often encouraged him, that now he would with all might and main have at the Clergy; and ſeeing that they gloried ſo much to ſhave their Crowns, he would glory as much to cut off their heads. A proper undertaking for a Proteſtant of Integrity.

Whereupon in *June*, after the Turk made peace with the *Tartars*, he promiſed to aſſiſt *Gabor* with Forty thouſand *Tartars* at his need, to expedite that good and godly work. Pure Confederates with Proteſtants of Integrity?

Indeed there needs no other argument to convince and confound this accurſed League, but the bare ſubſcription of this Monſters name to it, as a principal in the Contract, whom the world muſt needs judge very unlike to be a fitting inſtrument to advance the Croſs of Chriſt, and to reform Religion: Yet this was the man upon whoſe head the Union did agree, to ſet the Crown of *Hungary*.

Now I do wiſh, that the partial Reader would look upon *Germany*, and ſee the Picture of *Troy* on fire; ſee the image and

ſhorror

horror of War, which we have already pretty well tafted of; and by the ſame means, and how well it would pleaſe them to ſee (which of late we were very near) the face of *London* and *Middleſex, &c.* ſo disfigured with wounds, and deſolation; and they who are now moſt forward to blow the coals of diſcord and ſedition, and to inflame a State with fury and quick-ſilver, may quake and tremble, when they ſhall conſider in what devaſtation all that beautiful Countr y of the Empire hath lain long mourning and groaning. The Provinces about the *Rhine*, were wholly waſted and improveriſhed by the Soldiers on both ſides, eſpecially *Worms*; all Tillage was ſuſpended, Traffick decayed, Trades ceaſed, Taxes impoſed, new Fortifications ſtill charged the Countrey, Men were not maſters of their own Goods, and above a hundred thouſand men then accounted to be ſlain. Theſe are the fruits of Civil Wars, which are bitter to them that taſte them, as I think we in *England* have done ſufficiently, if we do not yet long for more. And theſe are the very fruits and effects of *Calviniſm* it ſelf, if we can yet take warning of it, and not be longer deluded with the pitiful pretence of

Proteſtancy

Proteſtancy of Integrity. For their juſtifying ſole Faith, can never juſtifie without it bring Charity in her boſom; and the true marks of Charity, bring Patience, Humility, Zeal, and Obedience, ſtrongly conjoyned in one link. Now the little Patience, Humility, or Obedience, that theſe new Evangeliſts, our Hot-ſpur Proteſtants of Integrity have ſhewed, convince their Zeal to be counterfeit, and Faith to be fruitleſs. Could ever Charity have directed theſe godly *Bethlemites* to invade the Duke of *Bavarias*'s Territories, if he refuſed to ſtand Neuter? Charity ſure did not counſel *Anhalt* in his Letters to *Donau*, 1619. Charity doth not uſe to direct Chriſtians to ſollicite the Turks aſſiſtance againſt their Emperors and Princes, the Nurſing Fathers of Gods Church, as *Pag.* 80. *Cancellariæ*. Nor to ſet down ſuch Plots as they intended, *Pag.* 42. & 32. & 66. But theſe Minions of *Geneva*, now called *Proteſtants of Integrity*, bring Religion to plead in the defence of their Union; and that they endeavored onely to puniſh *Ochoſias* for conſulting with the Idol of *Acharon*, and to root out all ſuperſtition.

Here

Here indeed is the voice of *Jacob*, but the roughneſs of *Eſau*; words of Saints, but actions of Devils: All muſt be preſently Idolatry and Superſtition, that does not pleaſe their humor. Beſides, could they ſhew as good a warrant as *Elias* did? Did God call them, did God authorize them to deprive their Princes? *Per me Reges regnant*; *By me Kings raign*, was Gods own Propoſition; and St. *Peter* commands us, to be ſubject to every humane creature for God; whether to a King, as excelling, or to Rulers, *&c.* I am ſure there is no ground for ſuch a doctrine, as to degrade and depoſe the King; and theſe Proteſtants of Integrity muſt needs finde St. *Paul*, in his Thirteenth Chapter to the *Romans*, to be of another Religion. *Exeunt Pareus, Gracerus, cum Bethlehem Gabore*, with all his Proteſtants of diſloyalty; and enter ſome, if we can finde them, of better Integrity. So we change our Scene into the *Netherlandt*.

1 Pet. 2. 13

Rom. 13 1

The Cockatrice is now arrived in *Holland* and *Zealand*, that horrible *Akeldama* and Field of Flood, and the Theater of moſt tragical and lamentable ſtories.

Now

Now as you have heard the Axioms and Poſitions at large before, of thoſe grand Patriarchs of our pure Proteſtants of Integrity; ſo the practices and tyrannies of theſe their followers, are here beſt to be diſcovered; and above all the actions of their Conſpiracy in the Union of *Utricht*, were the moſt capital and infamous. A device it was, perfectly framed according to the rules of *Junius Brutus*, and in imitation of their great Grand-father the *Swiſs* before ſpoken of, and of his ſanctified Cantons; which of it ſelf, is argument ſtrong enough to convince them of Rebellion, though they have been ever pleaſed to march under the notion of Religion, and naming their War, *Bellum Sacrum*, a Holy War. This Union was made by the States 1578. who ſeeing the fortunate proceedings of the Duke of *Parma*, and the whole courſe of the Malecontents, entered into a perpetual League, compriſed in Twenty Articles for their mutual ſupport and union, as they were pleaſed to term it.

Firſt, They of *Holland*, *Zealand*, *Friezland*, and *Gilders*, did joyn *contra omnem vim, quæ ſub prætextu nominis Regii aut Religionis inferretur.* Againſt all

all force that might be offered; under the pretence of the name of King, or of Religion.

After that, the Prince of *Orange*, and they of *Antwerp* and *Gaunt*, came with him into the League, and ſubſcribed it the Fourteenth of *February*; 1579. The which was afterwards confirmed at the *Hague*, 20 *July*, 1581. And the ſcope of all this was to abandon and expel the King of *Spain*, and to depoſe him from his own dominion and inheritance. Therefore upon that, they eſtabliſhed an Edict, *Que le Roy de Eſpagne eſt deſchen de la Seigneurie du Pais Bas:* That the King of *Spain* was faln from his Soveraignty over the *Low-Countreys*. And to make it more authentical, they deviſed a form of Abjuration from the King, and a particular Revocation and Diſpenſation of their former Promiſe and Oath of Obedience, in theſe words:

I W. N. *Do ſwear, avow and bind my ſelf to the Provinces united, to be loyal and faithful to them, and to aid them againſt the King of* Spain, Comment un bon Vaſall du Pais Bas, *as a good Subject of the Low-Countreys.*

And when they had taken that Oath, they broke all the Kings Seals, pulled down his Arms, ſeized and entred upon his Lands, Rents, Cuſtoms, and all other Hereditaments, and took the ſame into their own hands; and as abſolute Lords, they coyned money in their own names, placed and diſplaced Officers of the State, baniſhed all the Kings Counſellors, publiſhed Edicts, poſſeſt the Church-Lands, ſuppreſt all that were of another Religion, beſieged *Amſterdam*, and uſed all the Marks and Notes of Soveraignty in their own names. Did not their Brethren here that were equal Proteſtants of Integrity, do juſt the ſame things in *England*?

Now the Reaſons they gave, why the King of *Spain* had forfeited his Title and Right, were theſe.

Firſt, The ſuppreſſing of their Religion.

Secondly, For oppreſſing them with Tyranny.

Thirdly, For abrogating their Priviledges, and for holding them in Bondage and Servitude: For ſuch a Magiſtrate (*they ſaid*) they are not bound to obey, (and ſo indeed are, as we have ſeen, the rules of their Religion) but to eject him as a Tyrant.

Were

Were not theſe the very Reaſons that our Proteſtants of Rebellion in *England*, uſed againſt our moſt glorious good King *Charles*, to wage War againſt him, and afterwards to murther him? Believe it, theſe were examples and preſidents of moſt dangerous conſequence, and which not a little concern all Princes to look well to; for if Subjects may depoſe their Princes, and make themſelves Judges, when they ſhall ſo forfeit their Crowns and Dignities; *Qui ſtat, videat ne cadat.* He that ſtands, let him take heed leaſt he fall. Kings had need to make their Seat ſecure, and to ſit faſt if they can; for theſe men make Monarchy it ſelf but a very ſlippery hold: And indeed, Ambition and Treaſon can never finde a fitter cloak for their wearing, than that which is made of the *Holland* faſhion, by the Religion of theſe Proteſtants of Integrity.

Now that you ſhould the better judge of the particular quarrel of the *Hollanders* and their Confederates, I ſhould give you the whole ſtory of that Rebellion; but it is too long to recite; I refer every ingenuous Reader to their own Annals, which will convince them of the horriddeſt Apoſtacy from, and Rebellion againſt both

King and Church, that was ever ſeen in the world before, nor can ever be matched, but by that of our Proteſtants of Integrity here in *England*.

It is moſt true, that the *Hollanders* began their Rebellion with *Lutheraniſm*; but that being too hot to hold, the gentle ſtuff of *Calviniſm* forſooth muſt be brought in, which carried within it, as it does every where, its curſed Quickſilver; which being once admitted, made the fire ever after to be moſt unquenchable.

Thus did the flame burſt out, the people as in ſpight of all Laws, begun to mutiny, broke down the Kings Arms, and grew ſo wilde, as in a rage they pulled down Images, robbed Churches, rifled Monaſteries, and contemned all Magiſtrates that ſought to appeaſe the troubles. And upon what grounds did they do all this? Bleſſed St. *Calvin* gave them a Diſpenſation, which they have not been aſhamed to urge for their apology. *A man* (ſaith he) *once illuminated with the truth, Simul vinculis omnibus obediendi legibus & Eccleſiæ ſolutus eſt.* That is, he that hath once perfect knowledge of their Goſpel, is preſently abſolved from all Laws, and Oaths of Obedience to the King or Church.

Lib. 4 cap. 13. 21.

Is

Is not this a bleſſed Leſſon? are not theſe holy Evangeliſts? It is here worth noting, how a certain *Hollander* in his third Defence of the *United Provinces*, calleth the King of *Spain*, *Raptorem & Hæreticum notorium*, moſt inſolently; and thereupon he infers *Annon potius Regem Hiſpaniæ, quia Hæreticus notorius eſt, ex ſuo Regno, omnibus omnium Evangelicorum viribus expellere oporteret?* Thus proclaiming it the duty of all good Evangeliſts to expel the King of *Spain*, with all their might and main out of his Territories, becauſe he was a robber and a notorious Heretick

Does not this man look like one of *Catilines* Religion, though cloaked with this new Goſpel and pretended Proteſtancy of Integrity?

Now that this was down-right Rebellion, under that ſpecious pretext of Religion, their own Countryman, if they will be pleaſed to ſtudy him, one *Honderius* ſheweth at large, and indeed has drawn up their Proceſs: *Seditioſi ſunt*, ſaith he *qui movent conſpirationem adverſus Rectores & Adminiſtratores Regnorum, vel illicitas Congregationes populi cogunt, cives Commotionibus turbant, &c.* They are

Honderius in Prax. Criminal. cap. 132.

guilty of Sedition, who contrive any thing, or conſpire againſt Governours or Deputies of Kingdoms, or make any unlawfull Meetings, or trouble Citizens with Commotions.

Now what is all this, compared with their dealings againſt *Alva*, *Don Juan*, and the Duke of *Parma*? with their many Meetings at *Breda*, and *Oſterweal*; with their incenſing and encouraging the *Geuz*; with their defence of *Harlem* and *Alcmar*. Are not thoſe Actions good Comments upon their Law, and clear againſt themſelves? But in another Chapter he proceeds to declare the conditions of a juſt War.

Idem c.82. 1. *Ut Bella ſint juſta, requiritur ut juſta ſit cauſa.*

2. *Recta intentio.*

3. *Perſonarum idoneitas.*

4. *Autoritas Principum, ſine qua eſt læſa Majeſtas.*

Firſt, A juſt Cauſe is requiſite.

Secondly, A right Intention.

Thirdly, A rightful capacity of Perſons.

And laſtly, The Authority of the Prince, without which to take up arms is Treaſon.

Now

Now if the States do but mark that *ſine quâ*, they may well hold down their heads, and bluſh for ſhame of their impious Rebellion. For in all their wars, they neither had juſt cauſe, nor yet good colour of a cauſe. They were ſecured for their Religion by the Pacification of *Gaunt*, by the Perpetual Edict, and by the Articles of the Treaty at *Colen*; by which they were to enjoy all without diſturbance, and yet would not they joyn with the States General to accept the ſame.

Neither could there be *recta intentio*; for it was onely to nouriſh diſcord and diſobedience againſt their Prince. It is true, they pretended ever Religion, and the peoples ſafety, as all Rebels uſe to do; but it is as true, that they likewiſe proſecuted the common ends of other Rebels; not for the love of them, nor their Religion, but his own private ends and preſervation. Ambition and Deſpair were his principal Motives and Counſellors, and a Revenge upon, and diſpoſſeſſing the King of his Soveraignty, were his perfect ends; and poor Religion, his beloved Proteſtancy of Integrity, ſerved him but as a meer ſtalking-horſe to all thoſe.

Claudius le Brun in Prax. Civ. & Crim.

Beſides, let us but conſider what *Claudius le Brun* lays down in his Book of *Proceſſe*, both Civil and Criminal, who addeth, That whoſoever ſurprizeth Towns, Caſtles, or Forts, without order of his Soveraign, (as the Count *de Lumay* did in *Holland* and *Veret*, and *Barland* did at *Fluſhing* in *Zealand*,) whereby the peace of the Country is broken; Or, who attempteth againſt the life of his Soveraign or his Lieutenant, is guilty of Treaſon.

Now theſe Maximes all *Europe* hath ever held as Judgments and Decrees of eternal Reaſon, and inviolable Principles of State, which are never to be called in queſtion. And if the States of *Holland* do not obſerve, hold, and practice the ſame, they can never expect peace at home, nor any order and obedience in any of their Dominions.

By this it is manifeſt, That as in the beginning theſe *Hollanders* are juſtly to be charged with Sedition; ſo in their progreſs they ſtand guilty of Treaſon and Rebellion: And then being ſo convinced Traytors by Law, is it not now a little wonderful, that they ſhould become High and Mighty Lords by Law? I am ſure it is more by luck than cunning, that they have made

made themſelves ſo; and it may prove a good encouragement to their own Soldiers (if men can ſo win Dignities by Offences) to ſhare the Towns in *Holland* amongſt themſelves, or to induce them to a *Bellum Pyraticum* or *Sociale*, a ſmart and quick war amongſt themſelves, and to Cantonize that Province, by their own *Hogen Mogens* example.

Now that I call all in this Religious Rebellion *Hollanders*, I do it for divers reaſons. Firſt, For that they were the moſt notorious leading Cards; and for the Matter of Religion, at the making of their Union, they made themſelves Heads, and Supream Governors of the Church and Religion, by theſe words; *Quant au paint de Religion, ceux d' Hollande & de Zealande s'y comporteront, come, bon leur ſemblera, & les autres, ſelon les Placards de l' Archiduke Mathias.* As to matter of Religion, they of *Holland* and *Zealand* might diſpoſe themſelves as they pleaſed; but all the reſt were to conform to the Archduke *Mathias*. So by this the States of *Holland* and *Zealand* got the ſtart, and mounting the Tribunal, did advance themſelves to be Heads of the Church in thoſe Provinces; for all Eccleſiaſtical Matters

muſt

must be, *Come bon leur ſemblera.*

They are now the *Regula Lesbia*, to ſquare, judge, direct, govern and order all things in Religion; and what they ſhall follow, muſt paſſe for currant, and in that manner, and for ſo long time as they ſhall pleaſe.

Thus did the Cockatrice play his game, and got footing for his beloved Children, theſe Proteſtants of Integrity, in that concave Country.

Now as for their pretended Priviledges, it is plain, That the King did never intend to make them void; ſo they have built themſelves upon moſt falſe grounds, which ſometime or other, muſt of neceſſity fail them. And yet I would ask of them, if it had been ſo great an offence for the King to go about to abrogate their Priviledges? is it not a greater offence for Subjects to uſurp his? Is it not pretty for them ſo to make themſelves Parties and Judges, and by their own Authority to puniſh their Prince? Which (if it had not been backed and exactly copied out by our *Engliſh* Proteſtants of Integrity) had been an inſolency and indignity incredible to all Poſterity; and ſuch as neither the *Switzers*, nor the *Amphictiones* (the Confederate

federate *Cantons* of *Gracia*) did ever parallel, or come near. For ſo they make Monarchy to be a wild kinde of hold, Kingdoms to be *occupantium jus; qui poteſt capere capiat*, the ſtrongeſt take all, catch as catch can. A preſumption oppoſite to all Laws, and a portal to let in all confuſion and ruine: But if the King ſhould, as they would have him, forfeit and loſe all his Authority and Juriſdiction; yet I ſee not why or how, they could alſo challenge his Lands, and private Inheritance, for that muſt needs deſcend by Law. Beſides, if the King could forfeit his Soveraignty, how can he forfeit it to his Subjects? It is true, a Subject may make himſelf *Civem alienæ Reipublicæ*, a Citizen of another State, or ſubject himſelf to another Prince: But if he ſtay in his own Countrey, he cannot of a Subject, make himſelf no Subject, (for though he do rebel, as the *Hollanders* did, yet he is ſtill a Subject;) but it is more admirable, how of a Subject, he ſhould become a Soveraign; that is indeed, *ſcientia ſcientiarum*, a very ſupernatural skill, and far exceeding my capacity.

As for the grievous Exactions they complain of; *videlicet*, Of the tenth peny imposed by the Duke of *Alva*: It will be necessary here to draw the Curtains, wherewith they labour to shadow and obscure the truth. Extream necessity and not his own will, forced *Alva* to exact that, which neither he would have done, nor the King have suffered, if possibly to be avoided; but being driven to a sad strait, for satisfying of the Soldiers, who alwayes grow wilde without pay; and so to avoid a greater mischief as he thought, he was forced to incur that inconvenience.

At this time, some of the Councel in *England*, in the Queens name, seized in *Hampshire* Six hundred thousand Duckets, sent from *Spain* to pay the Army, without any charge at all to the Countrey. Besides, the King of *Spain* had sent the Duke of *Medina*, a man of a milder nature, to succeed *Alva* (who partly by misfortune, partly by his sternness, partly by some errors, but most of all by some Foreign Princes disfavours, was grown odious) who brought with him Two hundred thousand Duckets, which the *Zealanders* intercepted upon the Seas; and so was *Alva* by these means further plunged and perplexed.

perplexed. But hereby it appears plainly; That it was neither the Kings pleaſure nor purpoſe (who intended ſo largely and liberally to furniſh thoſe Countreys;) but the extremity of his preſent wants which compelled *Alva* to thoſe Demands and Exactions: and ſo it was rather an occaſion of ſcandal and offence, reflected upon the King and *Alva*, than deſerved by either, and a quarrel rather made and contrived, than given.

But now theſe popular Orators, that plead ſo earneſtly for the eaſe of the Commons, and ſeem ſo careful to procure the Exoneration of the Impoſitions and Taxes laid upon the people: Why do they not now inveigh as much againſt theſe new *Magnifico's*, now *Hogen Mogen* Lords of *Holland*, who are ſo far from laying down and diminiſhing the Subſidies and Exciſes there, that they have raiſed and augmented them in ſuch ſort, as at this day no Kingdom or Common-wealth in Chriſtendom, groaneth under the like burthens. And it cannot be yet forgorten, how the Gentle Father of the people, as they call him, the Prince of *Orange* did propound and labour to wreſt and wring from them of *Holland*, the ſixth peny towards his charge and maintenance,

tenance, *Anno* 1584. I could ſhew you an endeavour to raiſe the ſixth peny upon the *Hollanders*; a ſtrain far higher than the Duke of *Alva's*; *ſed tranſeat.*

Now one thing I muſt not paſs by, for it will illuſtrate all the reſt. *Weſt-Friezland* in the beginning of their Rebellion, did ſcarce contribute *Denis aſſies centena millia Florenorum*, and now they are charged to pay *Quadragies centena millia librarum & duos milliones.* I uſe *Barnevelts* own words in his Apology, becauſe I would not be challenged for miſtaking them: Whereas they paid before but Eight hundred thouſand Florens, they are taxed to pay Forty hundred thouſand Libers, and two Millions, which makes a pretty difference. Who is therefore now the Grand Tyrant or Exactor? Though the people have changed their Lord, they are not at all eaſed of their oppreſſion; and where before they complained they had one, now are they ſubject to the command of many Tyrants, who fleece them to the purpoſe, nay unskin them daily. If *Alva* beat them with whips, I am ſure theſe new States chaſtiſe them with Scorpions.

Barnevelt in Apol.

Examine but their Excizes and Impoſitions, how they are increaſt upon Meat,

Drink,

Drink, Fewel, Men, Servants wages, besides Loans, and Benevolencies, and you will finde, that they have well leapt out of the Frying-pan, into the fire.

Henry Cnickins chargeth them to exact the fourth part of their Revenues that are *Hollanders*, and live out of their Country; *Si in provinciis nostris venia eorum degunt, semissem jubet, solvere; si secus, bonis exuunt, &c. Sed de his hactenus.* For these and such like frivolous pretences must they have (as all these Protestants of Integrity ever had) that intend Rebellion; but when they come to be ballanced in the Scales of Right Reason, and are found too light, and all their specious Allegations not to hold water, Religion must be the master-piece, to play the prize by, and a cloak that will never fail to cover knavery. So *Exeunt Hogen Mogen Protestants of Integrity.* *Hen. Cnickins.*

The Religious Cockatrice having with so much success and applause, plaid ever his Evangelical game, in the *Low Countreys*, sets his *Pseudo* Apostolical face, a little more Northward, directly pointing at our *British Islands* for his next Rendezvous; and

and the most Northern corner of all them too, he was pleased to chuse out, to receive the principal honor of his first arrival. Now we may well know aforehand; wha we are to expect *ab aquilone*; so then enter true *Israelites* indeed, our gydd and godly Brethren of *Scotland*, that no doubt will approve themselves and all their Bearns to be legitimate Protestants of Integrity; for God forbid, there should be any Bastards in *Scotland* Indeed it is not to be denied, how eminently they ever did, and do still *patrizare*, though one would have thought that the fiery zeal of these Serpentine *Geneva Rabbins*, would have been somewhat qualified in a colder climate, and proceeded with better temper.

Now if we look upon the Primary and Principal Authors and Actors of the Alteration and Tumults in *Scotland*, the first and deerest beloved brood of the Cockatrice, we shall finde them sure, as violent as Whirlwinds, blowing down with their breath; all that ever stood in their way, even Royalty, and the very Crown it self.

The Principal Instruments, and as it were *Legati à Latere*, from his Holiness Mr. *Calvin*, for this great work, were *John Knox*

Knox, *Goodman*, *Gilby*, and *Buchanan*, who were bravely ſeconded by *Mais David Fergusſon*, a Learned Shoomaker, and Miniſter of *Dundee*; as alſo Mr. *Coverdale*, *Willox*, *Rous*, *Harriot*, and *Mongomery*, *Victrix Legio & Novatores ſtrenui*, a conquering Legion of the right Cockatrice kinde, ſtout Innovators and pure Proteſtants of Integrity. Not all Writers of Books, but all of them Miniſters (forſooth) of the new Goſpel; and ſuch rare Salt-Petermen as were fit for Fire-works, and to prepare Matter to blow up both Church and State of any Nation. What a pretty Gentleman *Knox* was, and how well conditioned, his Country-man *Langey* can amply tell you, who hath writ at large of his vertues. For *Buchanan*, he was ever known to be a rude and ſlovenly *Switz*, of a preſumptuous audacity, and a factious nature, and one of thoſe Proteſtants of Integrity, that in *Edinburgh* in the time of King *James* the Fifth, did ſolemnly in *Lent*, eat the *Paſchal Lamb*; and being convicted of that *Judaiſm*, (which the King himſelf ſate to examine) his Partners and Colleagues in Religion, were there condemned and burnt for that Hereſie; he with ſome of his aſſociates

escaped, and fled over into other Countreys, as men reserved to be further Plagues to their own. But by their Godly Theorems likewise, and Doctrinal Maxims, you shall be better able to discern them, and finde them extraordinary Doctors of Loyalty, pure Protestants of Integrity, and scarcely matchable.

Knox in lib. ad Nobilitat. & Pop. Scot.

First, Gentle Mr. *Knox* in his Book to the Nobility of *Scotland*, begins thus to instruct them. *Neque promissum, neque juramentum obligare potest populum, ut obediat & auxilietur Tyrannis contra Deum:* No promise nor oath whatsoever can oblige the people, to obey and help Tyrants against God. And in his History of *Scotland*, he expresly affirms, *That Princes may be deposed by the people, if they prove Tyrants, and act against God and his truth, and in such cases all Subjects are free from their oaths of Allegiance and Obedience.*

Id. in Hist. Scot. pag. 272.

His Fellow *Goodman* also sings the same note in his Book of *Obedience*, and that out of *Exod.* 17. *Toti populo*, saith he, *hoc onus incumbit ut animadvertat in Idololatram quemcunque; nemo excipitur sive Rex, sive Regina, sive Imperator.* It is a duty incumbent upon all people, severely

Goodman in lib. de Obed. in Exod. 17.

to

to prosecute all Idolaters; none is to be excepted, neither King, Queen, nor Emperor. In a brave Homily to the people, to teach them how to punish their Princes; then he proceeds to shew how, and by what order that is to be done. *This is Gods Commandment*, saith he, *to the people; Ut in simili defectione Rectores suos, qui à Deo ipsos abducunt, ad furcas abripiant & suspendant; that in case of such a defection, they seize upon their Princes who would seduce them from God, and carry them away to the Gallows, and hang them up.* Is not this a rare Judiciary over Kings?

Nor is their fine Companion *Buchanan*, in his Book *De jure Regni Scotiæ*, a jot behinde these two gallant Fathers of the people, in his wholsome counsels to them. *For*, saith he, *the people are above the King, and of greater authority; they have right to bestow the Crown as they please; they may arraign their Princes, and depose them: To them it appertains to make Laws, and to Princes to execute them.* Sure our Protestants of Integrity here in *England* conned this Lesson perfectly; we see they have followed it exactly: Yet this was the great *Solomon* of *Scotland*, and well chosen, if you mark it, to instruct his King as a

Buchan. de jure Reg. Scot. p. 61.

Tutor; but fitter far to infect the people as a Preacher.

But if you will yet have a little patience, you shall hear these Godly Men speak their sense more plainly.

Knox, fol. 372. And first, *Knox* tells us plainly, *That it were very good, that rewards were publickly appointed by the people, for such as kill Tyrants, as well as for those that kill Wolves, and other Beasts of prey.* But

Buchan. in D'al. brave *Buchanan* enlargeth upon this point a little further, in a learned Dialogue of his, wherein he shews abundantly both his excellent Divinity and Humanity. *They hold,* saith he, *that Kings must be obeyed, good or bad; but it is no better than blasphemy so to say. It is true, That God oft placeth evil Kings to punish the people; and it is as true, That he often appoints private men to kill them. But in the first to* Timothy, *we are commanded to pray for Princes; yea, so we are also to pray for Thieves.* Is not this rare? Yet again he must have the other firk at the coat of Kings. *But* (saith he) Paul *commands obedience to Kings;* he answers, *Yea, it is true,* Paul *did so in his nonage of Christianity, and in the infancy of the Church; but if he had lived now, he would have writ and said far otherwise:*

As

As if the time wherein *Buchanan* lived, had been more enlightned with the Spirit, than that of the Apostles; and that he himself were inriched with a greater fulness of the Holy Ghost, and had a more ripe and solid judgment than poor *Paul* could possibly comprehend.

Thus are the people closely armed to kill Kings under the notion of Tyrants, by the Zeal of Gods Church and Truth, and the Light of the Gospel; as by the Sword of *Gideon*, and the Arms of *Judith*, which must be drawn and directed by the people, even against their Kings.

Now that these impious Paradoxes be the Doctrines not of one *Goodman*, nor one *Knox*, or one *Buchanan*, but of the whole Congregation of those Protestants of Integrity, is to be seen by their holy *Geneva* Bible, admitted by their whole Kirk, wherein their Notes upon the Second of *Chronicles* shew, That they allow the deposing of Queen *Macha*, by her son *Asa*, for Idolatry, and yet reprehend him for want of zeal, that he did not put her to death by fire. The like Axioms sure are not allowed at *Doway*, nor the like Notes to be found in the *Rhemish Testament*: But yet the practice and execution

Bib. Genev. 2 *Chron.* c. 5. v. 16.

of these poysonous Positions and Doctrines is much worse, than the pronouncing of their bare Decrees. *Lesseus*, the learned Bishop of *Ross*, saith, that *Ea hæresis prorupit audacia, ut publicè Nobiles pro concione perstrinxerit, quod Jezabelem ex medio non sustulerunt.* *Knox* grew to that heighth of impudence, as publickly in a Sermon, to rebuke the Nobles of *Scotland*, that they did not put their Queen that *Jezabel* to death; and yet these are all but words: But observe how speedily blows followed; For all the Histories of *Scotland* do sufficiently testifie, That their first act of Reformation of Religion, as they called it, or Establishment of their Protestancy of Integrity, was the surprizing the Castle of St. *Andrews*, without Warrant or Commission; then the murthering of Cardinal *Belua*, 1546. And from thence proceeded to the Deposition of their own most Gracious, Virtuous, and Religious Queen, our Kings Great Grand-Mother, and afterwards pursued her to her murther here in *England*.

Lesl. l. 10. Hist. &c.

All which practices were sufficiently furthered, by the rest of their Reforming Brethren abroad, the Prime Protestants of Integrity, as appears by *Beza* in his Letter

Beza in E. pist. 78. ad Buchanan

Letter to *Buchanan*, provoking him to thoſe Barbarous and Satanical Treaſons, by his bitter railings againſt that beſt of Queens, calling her *Medea* and *Athalia*, and ſaying with his foul mouth, that *Nullum illius ſceleribus idoneum nomen invenio*; That he could not finde out words to expreſs, or names to ſet out her wickedneſs; and a great deal more in his *Reveille Matin*; and onely becauſe ſhe was not (forſooth) a Proteſtant of Integrity. Nay King *James* of bleſſed memory himſelf, her ſon, and our Soveraigns Grandfather, had much ado to ſcape their hands, though but in his Cradle, as he was pleaſed frequently to acknowledge, and ſo openly, that it could not paſs the obſervation of learned men abroad, eſpecially one *John Schuts*, a *Lutheran*, who repeats the Kings words thus; *Abillis ego non ſolùm à nativitate continùò vexatus ſui, verùm etiam ab ipſo matris utero propemodum extinctus, antequam in lucem editus ſum.* I have not been onely vext and perſecuted by this kinde of people from my Cradle and Infancy, but alſo from my very Mothers womb, and was almoſt by them extinguiſhed, before I could ſee light. But we know better ſure here in *England*, than

Reveille Matin.

Joh. Schuts his obſervation of K. *James*.

any *Lutheran* abroad could possibly, how that great, most judicious and knowing King was satisfied in their Religious rogueries, and what he thought of them to his dying day; and the warning he gave his most vertuous son upon his death-bed, to beware of them: Which how well he did observe, I know not; but this I am sure of, That they were the principal movers of all his, and his Kingdoms troubles, and the cursed hands that joyned with the English Protestants of Integrity here, to work his final ruine. *Sed transeat cum reliquiis erroribus.*

But now here before I proceed any further, I must be bold to make a stand, and sadly intermix the water of my eyes, with my mourning and sorrowful Ink, and with a black distempered Pen, deplore the madness of those malicious men, who were the first engagers of us in our late unnatural Wars.

Ah poor *England*, Paradise of the Earth, Eye of the World, Pearl of all Beauties! How many times by the means of these Infernal Spirits, Spawn of the Cockatrice, *Protestants of Integrity*, hast thou seen thy fruitful bosom, heretofore crowned with

with Ears of Corn, and Guilded with Harveſts, all briſtled over with *Battalia's*? How many times haſt thou ſeen thy Land covered with Swords, and thy Seas with Ships? How many times haſt thou felt the arms of thy Chrildren, encountring within thy proper Entrails? How many times haſt thou ſeen flames of Brothers hoſtility flying through thy fat and fragrant Fields? When haſt thou not ſweat in all the parts of thy beautiful body? When have not Rivers of Blood been drawn from thy Veins, and ſuch Blood, as would have cemented the beſt Bulwarks for thy own defence, againſt all foreign enemies whatſoever; and if well employed, had made the great enemy of Chriſtendom, the *Turk*, ere this to tremble at thy Standards, and have replanted again the beautiful Plains of *Paleſtine*? But all hath been ſacrificed to ſuch Religious Furies.

Nor could theſe ſacred Blood-Leeches yet reſt ſatisfied, till they had embrued their hands, and made their hearts drunk with His, whoſe every drop was worth a whole Ocean of ours. Murther they muſt, the moſt Religious and Clement Monarch of the Univerſe; a Prince wiſe as *Apollo*, Valiant as *Achilles*, Vertuous as *Socrates*, Pious

Pious as *Æneas*, and Beautiful as an *Amazon*, muſt paſs away as a Pearl parcht up with Lightning, and leave his Anointed Head upon a Scaffold, as a ſacrifice to theſe Religious Monſters of Mankinde: An action ſo dire and dreadful, a Tyranny ſo barbarous, that no voice or pen can ere be able to expreſs it; it makes the hair ſtand an end, on the heads of all good men ſo much as to think upon it; nay nothing but a ſtile of fire, or pen of Adamant ſteeped in blood, is capable to declare it. And certainly, (as it was ſaid of *Sylla*) *If that Mercy her ſelf had come upon the Earth in humane ſhape, they would have murthered her.* Are you not yet aſhamed of your ingratitude, you children of the *Scotiſh Belial*? Had you had one drop of true *Engliſh* blood in your bodies, you would have been readier to ſpend that for Him, than to take His from Him.

What, you would have been all Kings? We remember indeed too lately, that you were ſo, and would have a perpetual ſeat in *Parliament*, as you once thought you had got. And truly, it is great pity but it were ſo again, eſpecially being ſo good Patriots, as you have been? I wonder truly, that then you did not vote your ſelves

to

to be immortal too! So you might have been too hard for *Duns*, and the Devil himself.

Let any temperate and knowing man in *England* now be judge, whether when you sate so with all your power and splendor about you, so loudly proclaiming your selves such Magnifical Members, you did not stink in the nostrils of the people; who generally looked upon you then, but as busie Apes upon a house top, and as a towering smoak, in the Socket of a greasie Candlestick. *For such* (as St. *Bernard* tells us) *are all dignified persons without merit*; and so accordingly you went out in your own snuff, the stench whereof is not yet, nor ever will be in all succeeding Ages extinguished. But I forbear, least I lose my self in this vast field of Passion, Wonder, and Astonishment; and indeed I would willingly pass over this discourse with silence, as over coals covered with ashes, were it not, that as it was fit to expose massacred bodies to view, thereby to cure the madness of the *Milesian* Maids; so we are bound to discover the bloody effects of this late unnatural War, to raise a horror in all good souls, against the wicked and diabolical causes of it; those bloody

St. Bern. l. 1. de Consid. c 7.

Religion-

Religionaries, covenanting Cockatrices, in a word, *Proteſtants of Integrity*; for killing and robbing more villanous than ever was a *Cacus*, or a *Polyphemus*; more like *Centaurs* then men, much leſs Saints; and if you could but look into them, you would finde for all their reverend pretenſions to purity and godlineſs, their hearts all ſpotted over like the skin of a *Panther*. Wretched Religionaries, who carry with them the voice of *Jacob*, but the hands of *Eſau*; whoſe godlineſs truly is not unlike a Tomb of Glory, full of rotten Bones; and a fair Eye to ſhew, but purblinde at hand: And yet truly, notwithſtanding all our unworthy ſufferings from this kinde of Cockatrice-Chriſtians, we in *England* have now no little reaſon to rejoyce in thoſe very miſeries, and congratulate with our ſelves, that very Blood-ſhed it ſelf of thoſe unnatural wars, if we would at no cheaper rate have acquired the enjoyment of thoſe moſt ineſtimable bleſſings and benefits, which we have ſince received, by the undeceiving of the good people of the Nation, from this grand cheat of *Presbyterian Religion*, and above all the reſt, the ſoveraign influence of that moſt precious perſon his Sacred Majeſty,

and

and moſt gracious Government. Thrice bleſſed *England* in ſuch a purchaſe, though with ſo much coſt and pains! O happy voice of thunder, which made this Hinde to bring forth ſo glorious a Birth, after ſo many terrible throws, and ſuch direful agitations of many years!

Methinks I ſee ſtill, and it will be always preſent with me, how upon his entry into *London*, all the hearts of the poor Subjects of this Nation, which ſo much ſighed in the Civil Wars, and under the late Uſurpers, freſhly bloomed, and newly opened themſelves as Roſes, at the benign and gentle aſpect of this incomparable Prince. Some ſtedfaſtly beheld him, and became as ſtatues, yet ſhewing by their eyes, that they were not made of marble: Others ſpake to him with an infinity of dumb teſtimonies, of a never ſilent and hearty affection: The reſt made the reſentments of their hearts burſt forth from their lips, not being able to withhold from Acclamations.

But what ſhall we ſay then, if our *Engliſh Proteſtants of Integrity* have been the cauſes of all this great happineſs, both to Prince and People? I am ſure they glory in it, as their own proper product, which

which if truly done by them, out of a true resentment of loyalty, without any mixtures of their own private and pernicious designs, and a perfect repentance for their past crimes, no doubt will prove sufficient expiation both in the sight of God and man, for whole myriads of their treasonable transgressions before. For this dry victory of his Majesty over us, hath been the greatest and most conducing to the publick good, that ever was heard of in the whole world. It was well observed of *Tacitus*, that *Ingens victoriæ decus citra domesticum sanguinem bellanti*, the greatest glory of a victory is that which a Captain gains by the least expence of home-bred blood. And this hath been his Majesties constant study to do, ever since his most barbarous banishment: Nay, his endeavor likewise hath been to save as much as he could, of his very enemies blood. He hath never sought to purchase fame by such a cruel vanity, as *Pompey* the Great did, who building a Temple to *Minerva*, caused to be engraven over the Gate of it, how he had taken, routed, and slain, Two millions one hundred fourscore and three thousand men; pillaged and sunk Eighty hundred forty and six Ships; made desolate One thousand

thousand five hundreed thirty eight Cities and Towns. If this be the way to glory, his Sacred Majesty sure hath steered a clean contrary course; for he hath written and engraven by his actions on the Gate of the Temple of *Eternity*, the Men, Ships, Cities and Towns that he hath preserved. *Hac divina potentia est, gregatim & publicè servare*, saith the most Excellent *Seneca*; It is a piece of no less than divine power, to save publickly, and by troops. By the other way, it may be his Majesty might have rendered himself more remarkable and terrible, like a dreadful Comet, by the ruine of his Kingdoms; but his gracious goodness knew, that nothing could be so honorable as to save: And it is not his Majesties fault, if notwithstanding all those great and fierce contradictions of peevish spirits, we are not yet reconciled into a brotherly amity, and as one mans children, if we do reverence his Sacred Majesty as our common Father.

Senec. de clem. l. 1. c. 26.

Our Cattel are as plentiful as ever, our fields no less fertil and fragrant; nor yet are our Hillocks less filled with Ears of Corn, than they were before our late unnatural Wars; all which we must needs attribute

to

to his Majesties most pious care and preservation, in whose power it was for our ingratitude, to have thrown us all into our deserved confusion, and consequently desolation; by which means he hath built himself a living monument, in the hearts of all true Englishmen; in which he will live more honorably a thousand times, and so be represented to after ages, than all those great Monarchs of *Egypt*, in their rich Marbles, Pyramids, and Obelisks. And if our *Protestants of Integrity* have been, as they pretend, so highly instrumental in this happy production, it is fit they should have their due honor and acknowledgement; and very requisit it is, that we should all joyn in prayers to God, that they may perfectly forsake the Cockatrice and all his works, and continue like good Christians, in the Payment of those dues of obedience and loyalty, which they have so worthily begun.

But now you must give me leave to tell you a story, which though in its surface may seem something fabulous, yet is grounded upon very good History, and the whole moral of it will be found, I fear, to be too perfect truth. That Monsieur *De Bean Manoir*, a Noble Breton, being as honorably

honourably, as religiously engaged in the holy Warrs, took part with a Lion, that was combated by a Serpent, in a Wilderness in *Palestine*, and killed the Serpent with his sword, who had in all likelihood, otherwise worsted the Lion, is as fair and faithful History, as any humane Authority can derive to us. But upon this it is not impossible, but some skilful Mythologists might erect this Fable. A Princely Lion that was for long time acknowledged King of the Wilderness of *Sinai*, made himself a most stately den, a Palace equal to the dignity of his Royal Person and Authority: Now there was a brood of most subtile and most mischievous serpents thereabouts, who had an evil eye upon the state and authority of this Royal Lion, and a desire to make themselves Masters of his den. This wicked design of theirs, they most secretly and craftily carried on, by private plots and conspiracies, bandying in his counsels, and ploughing with his Heifers. But prevailing nothing with all that, they entred into a Solemn League and Covenant, by arms and open force to expel him from thence, or reduce him under their obedience. Upon this very many Battels were fought betwixt them, but

the valour and vigilance of the Lion, was so great, and such the fidelity of his other good Subjects, that in some years they could yet gain little or nothing from him. At last the Serpentine power growing stronger, and the good Lions weaker, by their subtil insinuation into his Counsels, and intelligence with some of his unfaithful Counsellors, and when almost all his honest friends power was exhausted, both purses and persons spent in the pursuance of the Royal right; the Deviliſh serpents at last took him prisoner, seized upon his Royal den, and at length most villanously murthered him before the very door of it.

The young Lion in the mean while seeing two most vast and hideous Serpents had gotten the possession of his Imperial Den, endeavoured to save himself by flight from their infernal serpentine fury, and accordingly transported himself into another country, where he lived for many years a disconsolate stranger, and not a little distrest: Yet notwithstanding letteth slip no opportunity that might advance his Interest in *Palestine*; at length after many most valiant Essays and Attempts, to regain what his father had lost, and

and with little or no ſucceſſe, he calls a Forreſt Council about him, and was at laſt adviſed by the Fox, to lye quiet for a while, not to ſtir at all; for all his quick and active oppoſition, did but keep his enemies more waking, and hold them cemented together in bonds of ſtricter union; and ſo he was contented to ſit ſtill for a while, and give that viperous brood more leiſure to deſtroy one another: which fell out according to the Fox his counſels, and the Lions expectations; For the two great Serpents, that had made themſelves Princes of the place, and uſurpers of the Lions right, fell into ſuch fierce and unreconcileable differences, that the quarrel could never have end, till one had baniſht and driven out the other; for it is moſt certain, as the wiſe Spaniard informs us, *ni el amar, ni el mandar no quieren compania*; nor love, nor lordſhip can brook any Rival: There is but one Sun neceſſary in heaven, and one King in a Country; a great ſpirit cannot endure a crown made Creſcent-wiſe, but will furniſh out the roundneſs of the Circle.

In fine, the worſted Serpent now being beaten into extream deſpair, addreſſeth himſelf to the young Lion, and proffers his

utmoſt aſſiſtance to reſtore him effectively to his right, ſo he will be pleaſed but to let him have one corner of his Den, and a part of his power; to which the Royal-hearted Lion readily aſſented; ſo with mutual forces they prevailed to repoſſeſs the Den, and ſlay the Maſter Serpent. Now it is very notorious, that the beaten and baniſht Serpent, was aiding and aſſiſting to the Lion, not for any kindneſs, or love to him, or his cauſe; but for his own preſervation, and to revenge himſelf upon his treacherous companion. And it is ſaid, that ſo noble and ſo perfidious a nature, not being able to cohabit long in peace together, the Serpent ſtill according to its Deviliſh Luciferian nature, conſpiring to be *aut Cæſar, aut nihil*, ſole King or nothing; they fell into a moſt bloody combat, at the ſame time that this Seignior of *Beaumanoir* was paſſing by, who like a noble, cordial Cavalier, engaging his ſword in the Lions behalf, ſlew the Serpent, and ſo freed that Monarchy from any more of the Serpentine ſervitude.

But now here I muſt be forced to draw a curtain over the horrid miſdemeanours of my own Countrymen, which are not onely

onely paſt, but thoſe that are feared to come, leaſt if I ſhould make any Application, I may be miſ-conſtrued, and appear to ambitiate rather the buſineſſe of a Prophet, than a Hiſtorian; ſo I refer every man to his private application, and the whole Nation to their earneſt prayers, that it would pleaſe God in his goodneſs to avert what the malice of ſome does threaten us withal.

So I return to my buſineſs, and to ſearch out if I can, the very firſt bed of this viperous brood; the proper Petigree of theſe State Serpents, and the very ſource and origin of thoſe Religious Cockatrices before ſpoken of, from whence they are truly and lineally deſcended.

Now there are three derivations alledged, but a fourth I believe is moſt probable. The firſt is from the old *Wicklefiſts* in *England*, who are regiſtred by Mr. *Fox* amongſt his Martyrs, and are ſtill accounted by ſome of the late Doctors of Integrity, *Inter primos teſtes veritatis*, amongſt the firſt Witneſſes of the Truth: and yet we ſhall finde that they did hold as the *Knoxians* did (ſince them) in *Scotland*, that the people might correct their Princes, if they offend: And therefore

Melanct. in Com. super Pol. Arist.

Melancthon a reforming Brother too, in his Comment upon *Aristotles* Politicks, saith, *Varias Tragœdias excitavit Wickleffus, qui contendit eos qui non habent Spiritum Sanctum, amittere Dominium: Wickleff* raised strange Tragedies, by teaching that they lose all right of Dominion, who have not the Spirit of God: And in his Book *de jure Magistratus*, he saith, *Insaniit Wickleffus, qui sensit impios nullum dominium habere. Wickleff* was mad who thought that no wicked man had any right of dominion.

Item in lib. de jure Magist Osiander, cent. 9.

Osiander witnesseth the same in his ninth Century, and divers others of the same reforming race, who have themselves written altogether as Rebel Doctrines, yet tax *Wickleff* highly for this; that all wicked men should lose their propriety: So as if Princes be so, which rests in their sanctity onely to judge, they must presently forfeit their Crowns. And yet Mr. *Fox* calleth him, *Stellam matutinam in medio nebulæ, & Lunam plenam in diebus illis*, a morning star in the middle of a fog, and the full Moon of the time; and the consequence of these Doctrines may be seen in the stories of Sir *John Oldcastle*, Lord *Cobham*, and Sir *Roger Acton*,

two

two of *Wickleffs* Diſciples, who raiſed a Rebellion accordingly, and were by that active King *Henry* the fifth, defeated, and deſervedly put to death for Hereſie and Treaſon. And how careful that phanatical *Oldcaſtle* was of his Followers, may be ſeen in his Speech to Sir *Tho. Erpingham*, that if he ſaw him riſe the third day from the dead, he ſhould procure quietneſs and favour to thoſe of his Sect: But by his not reſurrection (as he promiſed,) his Sect lay ſtrangled in the Cradle, and buried with him, till King *Edward* the ſixt his days, when ſome ends of it were taken up again, and ſet out with more oſtentation then ever in that Princes Minority; and what rare effects of obedience, were by that means produced in Queen *Maries* time, who brought them up again to the Teſt, may be eaſily read in our Chronicles. Wherein it is plain, that in the poor five years of her Reign, there was *de facto* more open and violent oppoſition and rebellion made by her own Subjects, than Queen *Elizabeth* had in forty five years, or any Prince before, or ſince the *Wickleffian* Doctrine; till the ſame ſmothered fire broke out at laſt in our good King *Charles* his time, to his

utter ruine, and the ſhaking of the very foundations of his Monarchy.

And yet to this very day, is *Wickleff* held for a grand Apoſtle, amongſt all the Phanaticks in *England*, who are at preſent more numerous than ever. Howſoever it cannot enter into me to believe that he deſerved the Honour to be reputed the firſt Father of our Proteſtants of Integrity; though he might poſſibly by that ſingle Doctrine of his, open a gap to all theſe gallant Champions againſt Kings, that ſucceeded him. So *exit Wickleffus*; and enter valiant *Martin Luther*, who is by ſome, and truly not altogether undeſervedly, ſuppoſed to be the great Grandfather of theſe prodigious Doctrines againſt the State, Dignity and Perſons of Kings and Princes.

It is well known that in the yeer of our Lord 1514 the whole eſtate of the Church enjoyed a ſetled Peace, and all their ancient Rights and Priviledges: all Princes with great devotion were Nurſing-Fathers and Protectors of it; there was a perfect harmony and correſpondence, (for all matters of Religion and Faith) between the Church of *Rome*, and the Princes and Common-wealths of all Chriſtendom.

Anno

Anno 1515. *Martin Luther* an Auguſtine Frier, a man of a turbulent ſpirit, was indeed the firſt that broke this long and happy peace, who having interpoſed himſelf in the fatal buſineſſe of Indulgences (ſent by Pope *Leo* the tenth into *Germany*) began firſt as Proctor for his Order to preach againſt the injury done to his fraternity, againſt the covetouſneſs and abuſes of the Collectors, and againſt their Authority which did nominate them, *&c.* And finding (as Novelty is ever at firſt well entertained by the multitude) *Populo placere, quas feciſſet fabulas*, and perceiving alſo ſome of the greateſt Princes in *Germany* did hear him, and would be ready to back him upon all occaſions, and in all his proceedings, puffe up with vainglory, and an ambitious conceit of himſelf, he preſently ſet himſelf upon higher ſtrains, and as a man grown ſick in his ſpirits, and of a fiery diſeaſe, he begun to rave and defame all Church Government; he abandoned his Cloiſter, caſt off his Habit, and renounced all obedience to his Superiours: For now he preacheth againſt the whole Clergy, againſt the Tyranny and Superiority of the Biſhop of *Rome*, (whoſe Authority in matters Eccleſiaſtical

was

was till then held ſacred) perſwaded the people not to render him, or them any obedience: The Pope he termed *Sataniſſimum Papam, & Meſſer Aſino*; the Prelates, he called blind guides; the Religious, he termed Swine, and Candles ſet under a Buſhel.

Thus he ſought *non purgare abuſus, ſed tollere ordinem, Triticum cum zizanio evellere ſtuduit*; not to cleanſe the Church of abuſes, but to extirpate all Order, and to pluck up the Wheat with the Weeds.

Now his firſt ſtep towards all the Tragedies he intended, was this; that he might work his miſchief and confuſion in the Civil State the better, he firſt tears in pieces the Eccleſiaſtical, and ſo proclaims open War againſt all the Biſhops in *Germany*; and therefore writes a Book expreſly, *Contra ſtatum Eccleſiæ, & adverſus falſo nominatum ordinem Epiſcoporum*, againſt the State of the Church, and the Order of Biſhops falſly ſo called; in which he ſends out his Bull, as he calls it, in theſe words.

Luth. in lib. cont. ſtat. Ecc. &c.

Attendite vobis Epiſcoporum umbræ, vult vobis Bullam & Edictum legere, non valdè teneris veſtris auribus placiturum; and this was his Lecture worth the hearing: *Omnes quicunque opem ferunt, bona, famam*

famam & ſanguinem in hoc impendunt, honoremq; ſuum in hoc exponentes, ut Epiſcopatus Pompatici devaſtentur, tam remoti & alieni ab omni functione Apoſtolica, tantumq; hoc Satanicum Regimen Epiſcoporum extinguatur; Hi ſunt dilecti filii Dei & verè Chriſtiani, obſervantes præcepta Dei; Whoſoever ſhall ſuccour us in this buſineſſe, with their goods, good name, or blood, and lay out all their honor too in it, that theſe pompous Biſhopricks may be laid waſte, and all the Deviliſh Regiment of Biſhops be extinguiſht; theſe are the beloved children of God, and true Chriſtians obſerving the Commandements of God. And in another Book he tells us, *Si fures furca, latrones gladio, hereticos igne tollimus, cur non potius hos magiſtros perditionis, hos Cardinales, hos Papas & totam iſtam Romanæ Sodomiæ colluviem, omnibus armis impetimus & eorum ſanguine manus noſtras lavamus?* Nothing muſt now ſerve his turn but to waſh his hands in the blood of Biſhops: But here he muſt not ſtop neither; the ruine of the whole Hierarchy of the Church will not ſatisfie his furious Reformation: But as if it were, as I doubt not but it was, purpoſely to bring in Barbariſm, and to put out the

Id. in lib. cont. Sylv. Pricat. Tom. 1. dat. Witt. tenbergh.

eyes

eyes of the poor *Almains* for ever, that neither they nor their posterity might ever discover his Frenetick Errors, he endeavours madly in the next place, to ruine and deface all Universities, as in his Book *Contra Ambrosium Catharinum*, he saith thus, *Ut videat, ad Evangelium funditùs extinguendum, nec astutius, nec efficacius inveniſſe Satan commentum, quam erigendarum Universitatum*, the Devil never invented a more subtil and effectual means to extinguish the Gospel, then that of founding Universities.

Id. in lib. cont. Amb. Cathar.

And in his Book *de abroganda Missa*, there he disswades the people from sending their children to the Universities, and generally condemns them all in these words: *Academias per Idolam Moloch figuratas puto*, That Universities were figured out to us by the Idol *Moloch*; and gives the Reason after, *Ex isto enim fumo prodeunt ista Locusta, quæ omnes Cathedras occupant*; for out of that smoak, saith he, do issue those Locusts, which swarm in all Chairs, and possesse Pulpits: And so in order to that Doctrine did his learned Companion *Carolostadius* choose to go to Plough, rather then he would read one Lecture more.

Id. in lib. de abrog. missa.

Carolostad.

And

And his *fidus Achates*, *Philip Melanthon*, in his Book called *Didymus*, ſaith, *Equidem ſapientem virum judico fuiſſe Wickleffum Anglum, qui omnium primus, quod ego ſciam, vidit Univerſitates fuiſſe Satanæ Synagogas:* I take truly *Wickleff* an Engliſhman to have been a wiſe perſon, who was the firſt of all ihat I know, who diſcovered Univerſities to be the Synagogues of Satan. *Melanct. in Dyd.*

Nor could this famous Reformation ſatisfie it ſelf with the extirpation of theſe two, the talleſt Cedars in the Empire; that is the Hierarchy, and the Univerſities; but a greater miſchief muſt follow, and that muſt be the ruine of the Empire, and *Ceſar* himſelf: Which is firſt to be ſeen plainly by his prodigious incivility, arrogancy, and diſobedience, towards the Empereour, and the Princes of *Germany*: Nay, what a reverent eſteem had he for Sacred Majeſty, by his uſage of *Henry* the eight of *England*, in his Book that he entituled againſt him? he called him an envious mad fool, full of Cowardſe, and without any vein of Princely blood in his body: After that he ſaith, He was a Baſilisk, to whom he denounced damnation. *Luth. in lib. cont. Regem Angliæ.*

And

Pag. 335. And *p.* 335. he saith, This glorious King, lieth stoutly like a King: And again, He is a lying *scurra*, covered with the title of a King, and a chosen vessel of the Devil: *p.* 338. And *p.* 338. Thou art no more a King, but a Sacrilegious Theef: And then most mannerly, and like himself, *p.* 333. *Jus mihi erit majestatem tuam stercore conspergere, &c.* For more of that stuff I refer you to Sir *Thomas Moor* the famous Chancellor of *England*, who recapitulates them in his Latine work against *Luther*: But indeed it is no great wonder, how he treated *Henry* the 8. when we do but consider how he behaved himself towards the Princes of the Empire, and to *Cæsar* himself, who was his own Soveraign Lord, to whom whether he gave what was due to *Cæsar*, or did preach and perswade obedience to Magistrates, as a good Christian ought, we shall see anon: And first in his Book, *Contra duo mandata Cæsaris*, he gives him and all the Princes of the Empire the plain Lye; *Turpe quidem est Cæsarem ac Principes manifestis agere mendaciis*, it is a shameful thing that *Cæsar* and the Princes shoul deal in such manifest lyes: And a little after cals them all Beasts, *Deus mihi dedit negotium, non cum hominibus*

Sir Tho. Moor. cont. Lutherum.

Luth. in lib. cont. duo mandata Cæsaris.

ratione

ratione praditis, sed Germania Bestiæ debent me occidere, meaning that the Princes, the savage Beasts of *Germany*, should murther him; then he proceeds to make them worse than *Turks*, *Ne ullo pacto eos sequar vel in militiam ire, vel dare aliquid contra Turcas: Quandoquidem Turca decies prudentior, probiorq; quam sunt Principes nostri; quid talibus fatuis*, &c. he would neither follow them into the War, nor give any thing against the Turks, for the Turk was ten times an honester, and a wiser man than his Princes; what had he to doe with such fools? *&c.* Yet further in his Book of Articles. *Quid ergo boni in rebus divinis vel decernant, vel constituant Tyranni tam impii & prophani?* what good can such impious and prophane Tyrants do, or determine in divine matters? Before they were liars, beasts, fools, and worse then Turks; and now plainly Tyrants, impious, prophane. And yet a little higher still, in his Book of Secular Power, he delivers his opinion of all Kings and Princes in general, and how they are to be esteemed; *Scire debes quod ab initio mundi, rarissima avis est prudens Princeps, ac multo rarior probus; sunt communiter maximè fatui, & nequissimi Nebulones in terrâ*; from the begin-

In lib. Artic. 500. in Art. 36.

In lib. de Secular. Potest.

beginning of the World Princes generally are, and ever have been, the arranteſt Fools, and wickedeſt Knaves living; and for fear he ſhould not be ſufficiently underſtood, he interprets himſelf preſently after, *Quis neſcit Principes eſſe carnem ferinam in cœlo*, as great a dainty in Heaven, as Veniſon is upon the earth, that a Prince ſhould have a ſaved ſoul: And then in his Book of War againſt the Turks, he concludes them abſolutely unfit to govern the affairs of Chriſtendom. *Cæſarem neque caput eſſe Reipub. Chriſtianæ, vel defenſorem Fidei, & Evangelii: & oportere ſane Eccleſiam habere alium defenſorem quàm ſunt Imperatores & Reges:* That is doubtleſs to ſay, That he will have no body Head of the Church, nor Defender of the Faith, but his own ſanctified ſelf. Kings at leaſt cannot be; for he gives his Reaſon for that, *Eos namque eſſe peſſimos hoſtes Chriſtianiſmi & fidei.* Did ever any Prophets, Apoſtles or Primitive Chriſtians, uſe ſuch a barbarous liberty of ſpeech againſt their Perſecutors? no not againſt *Nero*, *Dioclesian*, or *Julian*, the wickedeſt Tyrants that ever the earth bore. Did *Elias* his Prototype, as his Diſciples would have him to be, ever rage ſo

In lib. de Bello cont. Turcas.

madly

madly against *Ahab* and *Jezabel*? Did not St. *Paul* use *Festus* with more Reverence? And without doubt no Christian and true zeal can be so irregular, so rude and so intemperately passionate, as to give the plain lie to *Cæsar* his Soveraign, and to the Princes of the Empire: To proclaim him and them Salvages, Baboons, Fools and Tyrants, blind Buzzards; and that the Turk was a wiser, and an honester man than they. To affirm as it were in scorn and hatred of Majesty and Royalty, that a wise and a good Prince is as rarely to be found as a black-Swan; that commonly Kings and Princes be the most doting Fools, and Reprobate Knaves in the world, that they were a cursed and a damned Crew; as if there were no place vouchsafed in heaven for such Caitiffs as Kings. These are rare motives doubtless to the people, to render due obedience to their Princes.

But yet least this railing should not do his feat, and that the world should favourably interpret all that language, to be but a passionate heat, against some particular persons; and not that he did intend to abuse and enervate the very sacred Power it self and function of Kings: nay to take the

Crown from off their heads if he could, and to expose their Prerogatives and all Regalities to the malice and contempt of the people, he must yet determine the business more positively and cathedratically against them; and therefore in his book against the Bores, he sends this greeting to the Princes; *Sciatis Boni Domini, Deum sic procurare quod subditi nec possint, nec debent, nec volunt, Tyrannidem vestram ferre diutius.* Know ye my good Lords, that God has so provided, that your Subjects neither can, shall, will or ought to endure your Tyranny any longer. Then in his Common places, *Pulchrè vero non turbandam pacem Publicam arbitraris, & turbandam pacem aeternam Dei; non sic Palatini, non sic:* As if it were undoubtedly true, that the peace of God, and the peace of the Empire, were incompatible: I am sure the old Laws and Government of the Empire, and *Luthers* new Gospel, were very inconsistent.

Lo. 1. contra Rusticos.

Lo. Com. class. 4. c. 30.

But yet more plainly he sets it down as a divine Decree, in his book of the Babylonish Captivity; *At omnibus hominum legibus exempti sumus, libertate Christiana nobis per Baptismum donata*, we are exempted

L. de Capt. Babyl. c. de Baptismo.

exempted from obedience to all humane Laws, by our Christian liberty given us in Baptism: And in the same book in his chapter of Matrimony, *Scio*, saith he, *nullam Rempublicam Legibus feliciter administrari*; I know no Common-wealth that is happily governed by Laws: and again in his Chapter of Holy Orders; *Turpe enim est & iniquiter servile, Christianum hominem, qui liber est, aliis quam cœlestibus & divinis legibus subjectum esse.* It is a foul thing, and most wickedly servile, that a Christian man who is free, should be subject to any other, but the Divine and Heavenly Laws.

Ibid. c. de Matrimonio.

Ibid in c. de sacris Ordinibus.

So that it is most plain, that it was not *Luthers* design onely to pull down Monarchy, but all other kinds of Civil Government, and to extirpate all humane Laws, and so to subject the People onely to his interpretation of the Gospel.

And indeed he excellently well and very ingenuously expresseth his own meaning, in his book to the Nobility of *Germany*, first giving his sentence upon the Imperial Chamber at *Spyres*; *Tribunal Camera Imperialis*; *ecce quam Diabolica est Meretrix*: Behold what a divelish whore the Tribunal of the Imperial

Lib. ad Nobilitatem Germaniæ.

Chamber is become ! Then proceeds thus, *Ferunt nullum esse pulchrius Regimen quàm apud Turcam, qui tamen neq; Canonicum, neq; Civile jus habet, sed solum Alchoranum. At nos fateri oportet, nusquam esse turpius Regimen quam apud nos, per jus Civile & Canonicum.* They say there is no better Government anywhere than amongst the Turks, who yet have neither Canon or Civil Laws, but onely their Alchoran. But we on the other side must acknowledge, that there is no where a worse Government, than amongst us by the Civil and Canon Law. Now see, I pray you, and observe whether it was not this grave Doctors meaning to abolish all Lawes, and that men should be onely governed by his Gospel.

Now by these and such like abominable Doctrines, was not he onely the cause of those horrible tumults which happened in his days, but of all the sad wars and most dreadful desolations, that have followed since, and so must derive still an unhappy influence to all Posterity? For if it were lawful for the Elector of *Saxony*, his great Master and Patron, to take Arms for defence of Lutheranism, because he was perswaded by him, that

there

there was no other true and infallible Religion but his; why might not another Prince with the same pretext take Arms for *Calvinism*, and *Halberstat* for *Epicurism*, and a *Muncer* for *Anabaptism*, and so by an Anarchy under colour of their liberties, and the prerogative of Conscience, tear the Empire in pieces, and open the Ports of *Germany* to let in the Turk, as they have very often done already? and all the Princes of this later age have too sadly seen the dangerous and dismal consequences of that Doctrine, *That it is lawful for Subjects by their swords, to defend their Religion against their Kings.*

Nor did this Civil Gentleman use with more respect and reverence, his Friends and Patrons of the house of *Saxony*. As for Duke *George* of *Leipswig*, he call'd him once, when he was displeased with him, the Apostle of Sathan, and scornfully gives him the Title of *Illustrissima Inclementia vestra*: and so to old *John Frederick* his chiefest friend and favourer, upon occasion of a Commission or visitation of his which displeased him, *Tretz*, quoth he, *eis visitatoribus*, and then he tells you presently, because he was not himself

Lo. in Serm. Dom. Lo. contra Ambros Catiar.

himself called to counsel about it, *Nescio quia de causa me praterierit Princeps*; and in another place, saith he, *Si licet mihi Decretales Papæ, Conciliorum decreta, leges & mandata Imperatoris, omnisumque Principum, pro libertate Christiana, nedum contemnere sed & conculcare; vestráne res gestas praclara visitationis, legum vice acceptem?* If it be lawful for me not onely to contemn, but tread under foot the Popes Decretals, the Decrees of Councils, the Laws and commands of the Emperour, and all Princes, for the defence of Christian liberty; must I be forced to accept the transactions of your pitiful Visitation, in the place of Laws? See how he served his own Master; Indeed Ile say that for him, he dealt his blows against Princes very impartially.

Now indeed after all this, may it not be very well imagined, that this Antimonarchical Egg of the Religious Cockatrice was laid in *Martin Luthers* bosome? especially if we well observe how *Calvin* and he do symbolize together in the point, how they speak one language, wear both the like colours, and the very same fashion, if you will observe a little further out of *Luther*, *Nebulones isti ex Nobili-*

Tom. 7. fol. 441.

tate,

tate, Tyranni & qui inducunt animum ideo nobis Evangelium dediſſe, eoſq; ex carcere Pontificio expediviſſe, ut poſſint ipſi avaritiæ ſuæ litare: Theſe Knives, ſaith he of the Nobility, theſe Tyrants perſwade themſelves that God has therefore given us his Goſpel, and delivered us out of Popiſh bondage, that they may ſacrifice to their own Covetouſneſs. And in his Epiſtles he ſayes, *Principem eſſe & non ex aliqua parte Latronem eſſe, aut non aut vix poſſibile eſt,* To be a Prince and not an Oppreſſour, nay an arrant Thief and Robber, is not at all, or very hardly poſſible: and again, *Non eſt Principis eſſe Chriſtianum, &c.* It is not the part of a Prince to be a Chriſtian. Nay yet again, *Mirum non eſt ſeculares Reges Dei hoſtes eſſe, ejuſq; verbum hoſtiliter perſequi; hoc ipſis a Natura eſt inſitum, hæc eorum proprietas,* It is no wonder, ſaith he, that ſecular Kings are Gods enemies, and do with all hoſtility perſecute his word; it is planted in their very natures ſo to be, it is their inſeparable propriety.

In Epiſt. fol. 350.

Tom. 3. fol. 325

Tom. 6. fol. 143. in Pſal. 101.

Thus by his Rules, as well as *Calvins*, there is a plain Antipathy between Royalty and Religion; and ſo I am ſure by better conſequence between their Religion and Loyalty.

Tom. 3. Latin. fol. 459 in. Psalm 45. But to proceed a little further: *Aulas Principum*, saith he, *verè possunt dici sedes & Thronus Diaboli, ubi tot sunt Diaboli, quot fere Aulicæ*; Courts of Princes, saith he, may be truly said the Seats and Thrones of the Devil, and by consequence Kings must be the Devils, though he saith onely that Courtiers are so. Yet again, *Principes sunt flagiosissimi Nebulones*: Princes saith he, are most wicked Knaves; the reason followeth, *Sunt enim Dei Lictores, & Carnifices quibus ira divina ad puniendos improbus uti solet, &c.* For they are no better then Gods Sergeants, Executioners and Hangmen, to punish people upon earth. Yet further, Fol. 190. *Nullam neq; jus, neq; fidem, neq; veritatem apud Principes sæculares reperiri licet*; There is neither faith nor truth to be found amongst secular Princes; they Tom. 3. fol. 149. have neither honesty or justice. And then you may take for a very good conclusion, *Quid ergo Principes doceam & hujusmodi Porcis ſæribam?* To what purpose should I go about to teach Princes, or instruct such swine as they are?

Thus you see how these holy men and blessed Reformers, have divinely conspired in this unity, (how different soever they

they are in other points, even diametrically opposite in all other doctrines) as led by the same Spirit, to arrive at the same most Christian and holy end, to nourish a deadly feud against all Kings and Princes, animate people to Rebellion, and in effect to subvert all Civil Government.

That *Luther* was a Protestant, is most certain; but what his integrity was you have fully seen; nor will I deny that *Zuinglius*, *Calvin*, *Beza*, *Pareus*, *Graecus*, *Knox*, *Buchanan*, *Gilby*, were all as good Protestants as *Luther* himself in this point, and of great integrity, who have all like great and glorious Champions of the Protestant Faith, attempted to Cantonize all Kingdoms into several Circles, as they have done already their French Church, which they call their new Ark, to preserve and redeem the miserable world, from a pretended inundation of impiety, ignorance, and irreligion.

Thus I have been bold to draw the Picture of Faction abroad, that is now distinguished by the title of Protestants of integrity, with a face so full of frowns and sternness, that by the very physiognomy of them, you may easily judg how unquiet and turbulent the constitution of them

them is like to be; but yet we cannot justly determine, who is the great Grandfather of these seditious, rebellious and King-killing Doctrines.

But now at length by tedious travel, we are at last arriv'd at *Rome* it self, and there we are told, that we shall not doubt to find the *Origen* of this pernicious Cockatrice.

Now first the Reverend Picture-maker *Ormer* assures us, that this was Dr. *Allens* Divinity; and he taxeth him highly, that men may murther their Princes; and that in his Apology for the Seminaries, he citeth the 25 of *Numbers*, and thence concludes, that Subjects may fairly take their Soveraigns and hang them up: so impious a position, and such unchristian words, that certainly could never come into the heart, tongue or pen, of any true Roman Catholick whatsoever, though I must confess Dr. *Allen* did speak a little too profusely as to the point, yet not comparably so dirtily, as he has pleas'd to quote them: He was better read in his friend *Goodman*, and I am confident that in his quotation, he mistook one for t' other; for *Goodman* indeed in his Book of *Obedience*, hath just the very

Dr. *Allen* in Apol.

Goodman in lib. *de obedientia.*

very ſame language, that he puts upon Dr. *Allen*, and in his Deſcant upon the ſame place: So the miſtake is very eaſie. *Factum illud*, ſaith he, *quod memoratur*, *Num.* 25. *perpetuum eſt exemplum in omnem æternitatem, & certa denunciatio populo, ut in ſimili defectione à Cultu Dei, Rectores ſuos qui à Deo ipſos abducunt, ad furcas abripiant & ſuſpendant; & quamquam poſſit videri hæc magna confuſio, ut populus ſibi tantum aſſumat, tamen quum Magiſtratus officio ſuo fungi deſinit, populus ita conſiderandus eſt, ac ſi careret omni Magiſtratu, & tum Deus ipſe gladium in populi manus tradit, & Deus ipſe efficitur immediate eorum caput.* That fact, ſaith he, in the Twentieth fifth of *Numbers*, is commemorated for a ſtanding example to all eternity, and a certain Declaration to the people, that in the like defection from the ſervice of God, they take their Kings and Rulers, who would ſeduce them from God, away to the Gallows, and hang them up. And though this may ſeem to cauſe a great confuſion, that the people ſhould aſſume to themſelves ſo great a power; yet when Magiſtrates are ſo ſlack, as to deſiſt from performing of their duty, the people is Numb. 25.

to

to be considered, as if they had no Magistrate at all, and then God himself puts the Sword into the peoples own hands, and God himself is immediately made their Head and Conductor.

Now let us see the Doctors words, and examine the difference between them. He
Cap. 5. saith thus, *Pro Catholica Religione certare præclarum est, sed modo & tempore, ut conscientiæ lex Sacra, supremi Pastoris sententiâ dirigatur.* It is glorious, saith he, to contend for the Catholick Religion, but in good manner and time, that the Sacred Law of Conscience may be guided and directed by the sentence of the supream Pastor. And then he recites, *Deut.* 13. and *Num.* 25. and infers. *Illud autem in omnibus iis exemplis est notandum, populum non sua voluntate & impetu, ad has cades, sed à Prophetis & Sacerdotibus commonefacti: Id quod omni Posteritati sequuturæ exemplo est, ne alias privato odio, superbia, &c. in errores ruamus, & improbitatem nostram religionis velo tegamus.* But this is to be observed in all those examples, that the people did not rush violently, and upon their own heads, into those slaughters, but as they were admonished by their Prophets and Priests; which

which may be an example to all following posterity, least otherwise by private Spleen, or Pride, *&c.* we fall into terrible errors, and think to hide our wickedness with the cloak of Religion.

This, as I take it, serves not to their purpose. I am sure here is more discretion and duty, than *ad furcas abripere*, to hurry them away to the Gallows; more Order and Government, then presently *suspendere*, to hang them up: And if we mark well, we shall finde that in this last Century of years, there have been more Princes deposed and murthered for their Religion, by these Protestants of Integrity, than have been in all the others, since Christs time, by the Popes Excommunication, or the attempt and means of *Roman* Catholicks. How can then the Princes of this age, walk amongst so many shelves and precipices, not so much as once opening their eyes to behold the Abyss that they have under their feet? so many heads crusht in pieces by these cruel Cockatrices, may serve as broken Masts, and shivers of a shipwrack, advanced on the Promontory of Rocks, to give them notice of their deplorable events, whose examples they still pursue; yet they look

on

on them (for ought I see) with arms across, and dally in their own dangers, like wanton Victims, that leap and skip between the very Ax and the Knife.

But the greatest tempest of tongues, which I see ready to rise against the *Romanists*, and indeed the main ground why any thing of these opinions was ever suspected upon them, was a false supposition, that *Mariana*, a Jesuite, and all the Fathers of his Society, did maintain that ungodly and treasonable position, of Murthering and Deposing of Princes for their Religion

As touching *Mariana*, it will not be denied to be his personal fault; I say *Mariana*'s proper opinion onely; yet was he not resolute in that opinion neither, but handled it onely problematically, inclining indeed to the worst part; but yet he absolutely and dogmatically affirms it not. His words are these, *Falli possum ut humanus, si quis meliora attulerit, gratias agam.* I may be deceived as a man; and if any man bring me to a better light, I shall be thankful to him.

Secondly, His question was not for killing of Kings, but for killing of Tyrants; which something alters the case, though

gives too great a latitude to Rebellion.

Thirdly, His whole Order disavows his Position, and have Categorically determined the contrary.

Cardinall *Tolet* in his *Summary*, *lib.* 5. *cap.* 6. asserteth, That it is not lawful to attempt against the life of a Prince, though he never so much abuse his power; and that it is flat heresie to maintain the contrary. So *Greg. de Valentia*, *part.* 2. *q.* 64. And of the same opinion is Cardinal *Bellarmine*, *cap.* 13. of his Apology; and *Salmeron*, *Tom.* 2. expounding the Thirteenth Chapter to the *Romans*, where he referreth the act of *Ehud* against King *Eglon*, to Gods expres Commandment. So learned *Lessius*, in his Book *de Scientia & jure*, *lib.* 2. *cap.* 9. *dub.* 4. The like does *Serrarius* in *cap.* 13. Scid. *Azor.* in his *Institut.* And *Becanus* in his Answer to the Ninth Aphorism. *Gretzer* in his *Vespertilio Haretico-Politicus*, confutes all *Mariana*'s Grounds; and so doth *L. Richcorni* in his Apology. Over and above all this, That opinion of *Mariana* was condemned by a Provincial Congregation of the same Society, that was held at *Paris*, 1606. And that condemnation was ratified by *Claudius Aqua Viva*, then

 General

General of that Order. The Doctors of *Sorbonne* likewise in the same year, declared and avowed, that it was an unlawful and ungodly position: And lastly this Doctrine of *Mariana*'s was most justly condemned by the Court of Parliament of *Paris* in the same year.

By this time, I hope, the tempest is pretty well laid; I am sure, I have been so happy as to satisfie divers of my good Friends, whom I have found scandalized at the Fathers of the Society, for protecting so villainous and treasonable a Thesis. King *James* himself in his Proclamation of the Seventh of *November*, was pleased to declare his good opinion and assurance of *Roman* Catholicks in that point, notwithstanding the horrid conspiracy then of some few,

We are, said he, *by good experience so well perswaded of the Loyalty of divers Subjects of the Roman Religion, that they do as much abhor this detestable conspiracy, as we do our selves.* Nay hear a Confession out of the mouth of the greatest adversary they ever had, that is, the Oracle of *Geneva*, upon the First of *Hosea*, and Ninth of *Amos*, *Et hodie*, saith he, *quàm multi sunt in Papatu, qui Regibus accumulant quicquid*

Calvin in cap. 1. Hos. & in c. 9. Amos.

quicquid possunt juris & potestatis. And at this day there are most in the Papacy, that heap upon Kings whatsoever they can, of right and power. Of that, I am sure, *Geneva* was never guilty. And truly it is not a little observable, that this prevaricating *Calvin*, was pleased frequently to say, *Magis sibi placere Reformationem Scoticam quam Anglicanam*; and he gives his reason, *Corruptelis Papatus adhuc relictam esse congeriem, que non obscuret modo sed propemodum obruat purum & genuinum Dei cultum.* That he was better pleased with the Scottish than the English Reformation, because there was a heap of Popish corruption left amongst us, (that is, too much affection to Monarchy and Prelacy) which did not onely obscure, but almost extinguish the pure and genuine worship of God: That is, afforded not so fair a latitude for his fowl practises. Nay the beams of his Evangelical Sunshine, did break out pretty early too amongst us in *England*, as you may see by Mr. *Dudley Fenner*, who jumps right with the Apostle of *Geneva*, in his Fifth Book, where he gives this fearful sentence on an evil Prince, as he calls him, *Hunc tollant, vel pacifice, vel cum bello, vel Regni ephori,*

Epist. 136. *ad Cornarum.*

Fenner in lib. 5 c. 13.

vel omnium ordinum consensus. Let him be cut off, either privately, or by open War, or by the judgment of the Peers of the Realm, or by the assembly of States. Who says now, that *Calvin* had not a very forward disciple here in *England*? and I think he hath been pretty well followed too. But if he had lived in this last age, and had seen what people have done and suffered, he would have liked our late Reformation, as well as that of *Scotland*, and adopted our English Protestants of Integrity for his whitest Boys, and best proficient Scholars.

By all this it is plain, that *Rome* is so far from being the Author and Fountain of these Rebel doctrines, that all Loyalty is in the reputation of these Protestants of Integrity, Popery. Would you know how much they of *Rheims* condemned Treason and Disobedience? you may read in *Pag.* 301. their Notes upon the Testament lately Printed: Subjects were bound in temporal things to obey the Heathen, being lawful Kings, and to be subject to them, even for Conscience; to keep their Temporal Laws, to pay them tribute, to pray for them, and to do all other natural duties. And Dr. *Kellison* in his learned Survey, gives a

good

good reason for it: *Because*, saith he, *Faith is not necessarily required to jurisdiction, neither is authority lost by loss of Faith.* Which was the monstrous opinion of *Wickleff*, and of the *Waldenses* before, and hath since continued amongst all the greatest part of our Reforming Protestants of Integrity.

Saint *Thomas* tells us expressly, *Tyranno non potest à quopiam, privata authoritate interfici*: A Tyrant cannot be killed by any private authority; quite contrary to the rules of *Pareus* and *Knox*, *&c.* Nay, the Canon Law it self may give the best satisfaction, where it doth decree thus, *De Episcopis vero & quibuslibet Clericis, quod nec sua authoritate, nec authoritate Romani Pontificis, arma accipere valeant, probatur.* As to all Bishops and the Clergy, it is clearly proved, That they can neither by their own, no nor the Popes authority, take up arms, *&c.* Nay the Canon Laws of *England*, do explain it yet more fully, as by the Provincial Constitutions in the Council held at *Oxford*, by *Stephen* of *Canterbury*, 1228. And *Anno* 8. *Hen.* 3. an absolute Excommunication is decreed against all those, *Qui pacem & tranquillitatem Domini Regis & Regni perturbant*;

St. Thom. lib. de Regimine Principum, cap 6.

Decret. 2. Part. Caus. 23 q. 6. de Episcop.

Provinc. Constit. Concil. Oxon. 1228.

who ſhall go about to diſturb the peace and tranquillity of our Lord the King and his Kingdoms.

But to avoid all queſtions whatſoever, the General Council of *Conſtance* concluded, That it is an error in Faith, to maintain that Subjects may kill their Princes, being Tyrants; the words are theſe. *Nuper accepit Sancta Synodus, quod nonnulla aſſertiones erroneæ dogmaticæ ſunt Reipublicæ ſtatum evertere cupientes, &c. Scil. ut quilibet Tyrannus poteſt & debet licitè & meritoriè occidi, per quemcunque Vaſſallum ſuum & Subjectum, etiam per clanculares inſidias, non obſtante quocunque juramento, nec expectata ſententia & mandato judicis, &c.* And thereupon the Council determined, *Eam eſſe doctrinam erroneam in fide & moribus:* Then condemneth it, and enacteth, *Quicunque doctrinam hanc perniciosiſſimam pertinaciter aſſerentes, ſunt Hæretici, & tanquam tales juxta Canonum Sanctiones ſunt puniendi.* The holy Synod hath underſtood of late, that ſome erroneous dogmatical Aſſertions have been broached, endeavoring to overthrow the Civil State, *&c.* To wit, That any Tyrant may lawfully and meritoriouſly be put to death by any of his Vaſſals or Subjects,

Concil. Conſtanc. Seſſ. 15.

Subjects, even by any ſecret contrivance, notwithſtanding any Oath, or expectation of Sentence, and command from Higher Powers. This doctrine is erroneous in Faith and Manners; and whoſoever ſhall pertinaciouſly aſſert this damnable and moſt pernicious doctrine, are Hereticks, and are to be puniſhed as ſuch, according to the Sanctions of holy Councils.

All this I am ſure, accords with the doctrines of the moſt ancient Fathers of the Church, as St. *Irenæus* teſtifieth, who ſetteth down amongſt Hereſies, to think that Kings are given to men caſually, and not by the divine providence and appointment of God; and his ground was, *quia omnis poteſtas à Deo*, becauſe all power is of God. And St. *Ambroſe* ſaith plainly, *Lachryma mea arma mea, aliter nec debeo nec poſſum reſiſtere.* My tears are my Arms; I neither ought, nor can reſiſt otherwiſe. *Valentinian* the Emperor ſent *Calligonus* his Chamberlain to threaten the ſaid St. *Ambroſe*, and terrifie the ſaid St. *Ambroſe* from his opinions, by the name of death and torments; he anſwered in another tune than our Proteſtants of Integrity have taken up; *Deus permittat tibi ut impleas quod minaris; ego*

St. *Irenæus, lib* 5. *cap.* 14.

St. *Ambroſ. contra Auxentium.*

patiar quod eſt Epiſcopi, tu facies quod Spadonis. God permit to thee that thou fulfill what thou threatneſt; I will ſuffer what belongs to a Biſhop, and thou wilt do what belongs to an Eunuch. *Valentius* decreed to baniſh *Euſebius* from *Samoſata*, the people reſiſted, but *Euſebius* appeaſed the ſedition, diſſwaded the people, and obeyed the Decree. Theſe were true Chriſtians of Integrity; will you hear yet what St. *Auſtin* ſayes further in his Sermon *de verbis Domini*? *Solomon* did fall into moſt grievous ſins, *Ad profundum Idololatriæ lapſus atq; demerſus*, He was fallen into, and drowned in the depth of Idolatry, and did notoriouſly, and directly contrary to Gods Commandment, to keep and marry ſtrange women of the Gentils; *Non ingrediemini ad illas*, Thou ſhalt not go in unto them: beſides he worſhipt *Moloch* and *Aſtarthes*, the Gods of the *Sidonians*; yet neither Prieſt, nor people did riſe againſt him, to depoſe him; they left it to the proper Judg of Kings, who in his wrath did appoint and raiſe up *Jeroboam* to ruine his Son: If any Rebel of theſe times could ſhew as good a Commiſſion, and ſo immediate a warrant, he were indeed excuſable. *Julian*

Theodoret. l. 4 c. 14.

St. Aug. in ſerm. de verbis Dom. in Matth.

proved

proved a perfidious Apostate; yet though the Doctors of the Primitive Church, as *Gregory Nazianzen*, and others, did sharply reprove and detest his impiety, they never perswaded, nor taught the people to deprive him.

He that proclaimed the Prerogative of Kings, *Vos estis Dii*, Ye are Gods; he taught the world, that as Gods have *Summum Imperium*, the chief command, so the people are to obey; and are therefore called *Subditi*, Subjects, because of their subjection: And there were never any but Gyants heard of to fight against the Gods, and yet they perished for all their greatness: for that hand must needs wither which rudely toucheth God anointed. Now he that takes Armes against him, doth provoke the King into the field, and when the flame rageth, who can tell where the sparks will light?

And yet he that gave Kings that glory, *Vos estis Dii*, Ye are Gods, did likewise give them this caveat; that for iniquity and impiety, he would *transferre Regna de gente in gentem*, transfer Kingdoms from one Nation to another. He is the Judge of the Princes, and his Audit is dreadful, and to that alone we must leave them.

Xiphilinus in Vita M. Ant. *Xiphlin* in the life of Mar. *Antonius* tel-leth us, that *Solus Deus eſt judex Principum*, only God is the judg of Princes.

Bel'oy in Apol. Catbol. par. 2. *Belloy* yet more plainly, *Orationibus tantum pugnandum*, We are to fight onely with our Prayers; Armes againſt Princes have no warrant. *Quis eſt Judex ſi Rex tranſgreditur conditiones Regni? Solus Deus:* Who is Judg if the King traſgreſſeth the conditions of his Kingdom? onely God.

Navar. Cunerus. *Navar Cunerus*, and all the Catholick Doctors that ever I have ſeen, agree perfectly in this ſame ſentence.

Now if you'l be pleaſed to take the pains to compare theſe Primitive Catholick and truly Chriſtian Doctrines and Duties, with the opinions and practices of our modern Evangeliſts, and late Proteſtants of Integrity, which we have already deduced, you will quickly find their petigree, whether they are deſcended from Jeſus Chriſt, or the Cockatrice. And truly it is worth the noting, what an *εὐτραπελειαν* they carry about them, how they ſhuffle up and down, and flutter like ſhot birds, to evade their duty of obedience, their oathes, and natural obligations; and ſometimes ſpeak good and godly ſenſe, but only the better to palliate

their

their more treasonable designs. As first you may see *Melancthon* in his Epitome of moral Philosophy, preach very gravely and wisely to this purpose: *Violare leges civiles seu edicta Magistratum civilium, est peccatum mortale*: It is no less than a mortal sin to violate the Civil Laws, or the edicts and commands of civil Magistrates. This is very Catholick and Christian-like; so on: *Sciamus conscientiam fieri ream, si non obtemperemus, & considera quantum est hoc vinculum obedientiæ & publicæ tranquillitatis.* We are to know that we bring a guilt upon our consciences, if we do not obey, and consider well how great and obliging this bond of obedience is, and of publick tranquillity: all this is very good still, but now comes the Killcow; *Debet autem hæc sententia de Magistratuum edictis prudenter intelligi, scilicet de iis edictis quæ non jubent facere contra mandatum Dei.* But saith he, this that I say concerning the edicts of Magistrates, is to be prudently understood of those edicts which require nothing against the Commandment of God. Then as I said before, he says, that the inferiour Magistrates may cut the throats of the Superiour, and all this for reforming of Religion, and the

Phil. Mel. in Epit. Moral. Philos.

Id. in lib. de Consil. Evang.

overthrow

overthrow of Idolatry. So that if ſome Juſtices of Peace, or petty Conſtables, be pleaſed to judg in their Conſciences, that the Prince erreth in his Religion, then are they both to judg, and give Lawes to their Prince.

Nay *Luther* himſelf likewiſe, when he is in his right wits, preſcribes very well matter of obedience to *Municipal* Lawes, as in his 3. *Tom.* but if you object to him *ne excitetur tumultus, &c.* then he falls into *Melanchons* Gap; *An ideo negligetur verbum Dei & peribit Populus?* Shall the Word of God therefore be neglected, and the People periſh?

Luth. Tom. 3. *Wit-enb.*

Nay examine the Confeſſion of the French Church, and you will find ſome things very well ſaid as to matter of obedience, but the ſting lies ſtill in the Tail of all that, as in Art. 39. *Affirmamus parendum eſſe legibus, ſolvenda Tributa, ſubjectionis jugum tolerandum, etiamſi infideles fuerint Magiſtratus:* We affirm that Laws are to be obeyed, Tributes to be payed, and the yoke of ſubjection to be borne, although the Magiſtrates be Infidels. Thus far excellent well; but that which follows ſpoils all, with a *dummodo Dei ſummum imperium integrum maneat*;

Confeſs. in Prot. Gal. Art. 39.

and

and as their French edition hath it, *Le Soverain Empire de Dieu demeurant Touſjours en ſon entier:* So long as the chief and Soveraign Empire of God is not violated. Here is a gallant latitude ſtill for diſobedience and rebellion. Nay this deſperate *dummodo* is explained in the Articles of *Bearn.* 1571. *Dei imperium dicitur manere illibatum, cum Rex exterminata Catholica Religione, ſolam veram & puram extollit:* that is, Gods Commandments are then ſaid not to be violated, when the King ſhall have rooted out the Catholick Religion, and advanceth onely the true and pure one; that is as much as to ſay, when their own is eſtabliſht; that is Calviniſm, now called Proteſtantiſm of Integrity. And in caſe the King maintain his own Religion againſt them, what then follows? they have rods in piſs for him. *Rex à populo poteſt exauthorari per ordinum in Regem authoritatem*, That the King may be dethroned by the States of the Realm, who have an authority over him: and again, *Nec omnes Regni partes committuntur Regi, ſed tantum ſuperior Regni dignitas, cujus tamen, ſuo modo, & certis conditionibus, inferiores Magiſtratus ſunt participes, maxime officiarii Coronæ;*

Vrt. Bearn. 1572.

Fol. 349.

Corona; Nor are all the parts of the Kingdom committed to the King, but onely the supream dignity; and of that too the inferiour Magistrates have their share, especially the Officers of the Crown. Then that which follows, mends the matter; *populi juramento tacita aut expressa est conditio, semper se obtemperaturum Regibus, quamdiu justo imperio rem gererent*: that is, there is alwayes in the peoples oathes either a tacit, or expreſt condition, that they will obey their Kings, so long as they command just things: which they must be Judges of too. Thus they will have one evasion or another still to cozen themselves into Rebellion. Our Oaths must onely bind us to observe and obey the King, so long as he serves God, which we are likely to be very capable Judges of. Now indeed as to all oathes of this nature, Mr. *Calvin* from his high Cathedral and Consistorian Tribunal gives this Absolution; *Quibuscunque hujus Evangelii lux affulget, &c. ab omnibus laqueis & juramentis absolvitur*: Whosoever sees the sunshine of *Geneva* Gospel, is presently absolved and discharged of all oathes, and from all snares that do inthral the conscience.

Calvin l. 4. c. 13. Sect. 2. Instit.

It

It would be but to throw water into the Sea, to ſhew more largely how theſe Rebel Doctrines, are backt by the generality of thoſe, that call themſelves Proteſtants, that Subjects may not onely by Armes defend their Religion, but offend alſo: yet you may pleaſe to look into *Lanſius* in his book of Politicks, and 3. Chapter, and *Peter Martyr* upon the 11 of *Judges*, and in his Common-places, and *Althuſius* in his Politicks, *chap.* 35. and *page* 37. where he makes three juſt cauſes of War: 1. *Juſtitiæ denegatio*, A denial of Juſtice: 2. *Puræ Religionis defenſio*, The defence of the pure Religion: 3. *Repetitio rerum oblatarum*, Recovery of goods taken away. The famous Miniſter *Sureau*, called *Roſieres*, who was after impriſoned at *Paris*, writ a Book expreſly to prove, that it was lawful to kill *Charles* the Ninth, and the Queen Mother, if they would not obey the Goſpel, that is *Calviniſm*: and to this *Belforeſt* is a ſufficient witneſſe. Nay *Zuinglius* the grand Ringleader of them all, moſt dogmatically concludes, *Dum flagitioſi loco non moventur, totus populus à Deo punitur*, Whilſt wicked men (meaning Kings and Princes) are not taken away, or remain unpuniſhed, the

Dan. l. 6. Polit. c. 3. P. Mart. in cap. 11 Jud. & in loc. com. Althuſ. Polit. c. 35 p. 37.

Sureau, alias Roſieres. Bellfor. l. 6. c. 102.

the whole people are punished by God. So as I begun with this Gentleman, I will even make an end with him; for I am truly weary with raking into these nasty dunghills; and so I fear I have tired my Readers patience. But my abundant care to have the good people of *England* clearly disabused, from that abominable rebellious brood of Pre-byters, that viperous crew of Cockatrice Christians, that call themselves Protestants of Integrity, I hope will plead my pardon for all that prolixity.

And now after my so long beating about the banks of all the branches and streams of this infernal River, I am almost as far from finding the head and source of it, as I was before I begun; which proves clearly, that it is an inchanted Watercourse: But yet because I am obliged by promise, I will boldly give my guess, and you shall have it.

1. Negatively from *Rome* it cannot be; for its Doctrines, with the opinions and practices of all its Doctors, are, as we have shewed, quite contrary, and all that is said against that Church in this particular, is meer calumny. It cannot be in *Scotland*, *Low-Countrys*, *Palatinat*, or *Bohemia*, for

for they had it all from *Geneva*. It cannot be in *Geneva* neither, for it was derived thither out of *Switzerland*. Nor could *Smalcald* be the fountain, for those bitter waters were pist thither from *Wittemberg*; And *Luther* may very well pretend to have taken his watercourse, from the Conduit of *Wickleffists* and *Waldenses*; and they again have borrowed out of the broken Cisterns of Gods Church, those ancient sons of disobedience and Rebellion, the declared enemies and cast-aways of Christianity in all ages; I mean the whole gang of old condemned Hereticks, till you come up to the Grandfather of them all *Simon Magus*, who was the faithful scholler, and legitimate successor of the Traytor *Judas*, who was undoubtedly the first Christian of this crew, that now call themselves Protestants of Integrity.

And if you please to mark it, our English Protestants of Integrity that bought, and their Religious brethren the Scots that sold, playd the very same game with our late most gracious Soveraign, as that Arch-Traytor *Judas*, with his confederate purchasers did with our Saviour, the eternal King of Glory: that one would swear,

that

that reads both Stories, that they had perfectly copied out their treasons from his: and so like him besides they will be found in all his lineaments and particular conditions, that all the world may very well conclude him to be their Apostolical Father, and Prototype.

But yet God forbid that we should here set a stop to the Princely Petigree of our pure Protestants of Integrity; for the noble spirit of Rebellion, reignd sure before Jesus Christ, as well as since; and good Jewes of Integrity there were, before this kind of Christians. And now methinks I see the old Pharises, and our young ones called Potestants of Integrity, sitting very lovingly together in one Sanhedrim, and agreeing perfectly together in all points, as *Buchanan* and his Complices did since, about the Pascal Lamb. How religiously did those old Jews of Integrity murther the true Prophets of the Lord, that he had graciously sent unto them, and harkened to dreamers of Dreams, and new fangled false Prophets of the Cockatrice kind, that blew and bolsterd them up in their wickedness? Just so did our late Protestants of Integrity murther their pious, reverend and learned Prelates; as

the

the Archbiſhop of *Canterbury* with the Sword, and others with Impriſonments, Exiles, and Starving.

Did not this Spirit of Integrity poſſeſs *Abſolom*, when he rebelled againſt his King and Father, and ſpoke buttered words to the people? and *Shimei* when he reviled the Lords anointed? It did ſo ſure, and the one for his rebelling, and the other for his reviling, were perfect Paterns, as well as Predeceſſors, to our Proteſtants of Integrity.

To paſs by all others (for I ſhould be infinite to enumerate all particulars) let us come to the murmuring and diſobedient *Iſraelites* in the Wilderneſs, againſt *Moſes* and *Aaron*, the Civil as well as Spiritual power, eſpecially *Korah*, *Dathan*, and *Abiram*, and you will ſwear, that theſe are lineally deſcended from thoſe: A bleſſed Off-ſpring from moſt precious Parents.

From hence let us ſtep up to *Nimrod* and his aſſociates, making Fortifications againſt Heaven, and daring God himſelf into the Field, and we ſhall ſee that whole ſtory perfectly modelled out to us by their followers, theſe Proteſtants of Integrity, in all the late Wars of Chriſtendom,

where Subjects encouraged by the Conduct of these Captains, and influence of those Doctrines, have dared to take Sword in hand against God, and his Anointed, their Sacred Soveraign: And this you will say is strange, to fight against God for Religion.

Nay let us pass the Flood, and we shall finde in the very infancy of the world, this Religion of our Protestants of Integrity, copied out to us in *Cains* lean Sacrifices; which besides his disobedience, argued more his ingratitude: And will not our *Cainists* disobey God and the King at any time, to save charges? Nothing grieves them more, than what they are to pay to God, and the King; and therefore they have instituted a Religion that will dispence with giving to neither: For to the King we are not bound, longer than we please, to pay any thing; and to give any thing to God, or the poor for his sake, is Superstition. Who says now, that our Protestants of Integrity are not of a very ancient Extract?

But yet we must trace them a little higher; who was it preached and practised Disobedience in Paradise, was it not the Serpent? and to whom was this Doctrine

of Rebellion first preached? to a woman; which makes all our Presbyterian Tribe still to be tampering with that sex. And as one said, that the best way to raise an Army was to press the women, for that men would follow: so they as the old Cockatrice did with *Eve*, first ensnare the simple women, and make them to drag their Husbands by the horns after them.

And upon what pretence does the Serpent work? that mankind might know Good and Evil forsooth; such specious pretences have our Diabolical Brethren now, to bewitch poor people from their duty and obedience.

Nay this Serpent too was the first Rebel that ever was, for he would have dethroned God himself: What do our Luciferian Crew endeavour less every day, making him in their Doctrines guilty both of sin and folly, and fighting against his Images and Vicegerents upon earth? So then I think We have it, this Cockatrice egg was laid in Paradise it self, and what greater Petigree can be, than from the high and mighty *Lucifer*?

Now truly to make these presumed deer children of God, thus to proceed from their

Father the Devil, may be taken for a bitterneſs and extremity of paſſion in me againſt that Party, and hate to their perſons, which I proteſt before God I am clear from, (for I have and always had many of my neereſt relations unhappily engaged that way) but only a deteſtation of their impious opinions, and more prodigious practices, which do cleerly demonſtrate them to be deriv'd from the Divel, or all the world beſides to be ſo; For the doctrines of the whole Church of Chriſt, have always been diametrically oppoſite to theirs; if they then ſtand upright in the ſight of God, Chriſtianity it ſelf muſt of neceſſity fall to ground, which God has promiſed never to ſuffer.

Over and above all this, I did ever preſume, the derivation of thoſe Doctrines to be from the Devil, long before I made this ſtrict ſearch and inquiſition into their extract and petigree; and my reaſon was onely this, becauſe their poſitions did not at all conſiſt with humanity; and therefore man, nor any power humane, could at any time be founder, or undertake to be defender of them.

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We have ſeen ſufficiently already, how much theſe terrible Tenets do contradict both reaſon and Religion, Canon Laws, and Divine Revelations, the opinions of all Primitive Chriſtians, and the practice of the whole Church: nay are they not moſt cleerly convinced by Civil and Common Law, nay Philoſophy and Common ſenſe. The Law is plain, *Legibus non alligati ſumus*, we are not tyed to Laws; who then is capable to judge a King, that is above Laws? though it is a great part of their goodneſs to obſerve Laws, as the ſame Emperour declares, *Legibus tamen vivimus*; and again, *digna vox eſt Majeſtate regnantis legibus alligatum ſe Principem profiteri*, It is a Princes dignation to deſcend to oblige himſelf to Laws: and the reaſon of all this is, becauſe he is preſumed to be a living Law.

The Law again is plain, as has been ſhewed already, that no war can be made without the Authority of the Prince, *ſine qua eſt læſa Majeſtas*; otherwiſe it muſt be treaſon; and this I ſay is a fundamental Law in every Monarchy: but it is plain our Proteſtants of Integrity would turn the whole world into a Democracy,

by leaving the bridle in the peoples hands, which what a pretty beast it is, when it has assembled its many heads and horns together, they best know that have felt its Arietations. We in *England* I am sure have reason to put into our Litanies, From a Popular Tyranny, *Good Lord deliver us.*

S. *August. l.* 22 *cap.* 75 *contra Faustum.*

Nay hear St. *Austin* once more, the most ancient and learned Father of the Christian Church, how contrary to the false Principles of these Religionaries, he proceeds to back these Civil Laws, with the Law of nature it self: *Ordo naturalis mortalium pacis accommodatus hoc poscit, ut suscipiendi belli auctoritas atque consilium penes Principem sit*; The course of nature it self accommodated to peace, requireth that the onely authority and counsel of making War should be in the Prince: and he gives a reason; for *non est potestas nisi a Deo vel jubente vel sinente*, For there is

Cap. 76. no power but of God, either commanding or permitting: and then he answereth the objection of all those, who think they ought by force of Arms to resist their Princes for Religion, and that by the example of the Apostles; *Isti*, saith he, *non resistendo interfecti sunt, ut potiorem esse docerent victoriam pro fide veritatis occidi:*

occidi: They were not put to death reſiſting, that they might teach us, that it is the greateſt victory to be ſlain for the truth. The Philoſophers themſelves may teach the ſame thing to theſe wretched Religionaries.

The King in the Philoſophers ſence, is, *Animus Corporis, Spiritus vitalis, Caput membrorum, vinculum per quod coharet Res publica, ſine quo nihil Res publica ipſa futura, niſi onus & præda, ſi mens illa imperii detrahatur*: He is the Soul of the Body, the vital Spirit, the Head of the Members, the bond by which the Commonwealth holds together, without whom the Commonwealth it ſelf will be but a burthen to it ſelf, and a prey to others, if this ſoul of the Empire be taken away.

This was *Seneca's* opinion, and a ſound propoſition; for if the Soul offend the Body, the Body cannot puniſh it, without participation of the puniſhment. Neither is it a proper faculty of the Body to judge, but of the Soul and underſtanding: ſo much Philoſophy as this, the very Bees underſtand in their little Monarchy, as *Virgil* teſtifieth of them. *Rege incolumi mens omnibus una; Amiſſo rupere fidem*; *Seneca.* *Virgil Georg.*

Whilst the King is well, all is well and in union; but he being gone, all falls in pieces.

To conclude, Let us look a little upon the Common Law, which, if any thing, by our own Kings condescentions, has prov'd prejudicial to Monarchy; and its Professours most of them, the forwardest Incendiaries, and the greatest Knaves in our late troubles; yet that gives the King power and prerogative enough; for it constitutes him to be the body Politick, which is a dignity Royal annext to the natural body, whereby he is made Lord Paramount, and is not sirnamed as others are, but stiled by the name of the Body Politick, declaring his Royal Function, as *Carolus Rex*: And to shew the Nature, Quality, Majesty and Prerogative of that Body, I pray you observe the Circumstances.

First, It cannot hold lands in joint-Tenancy, nor endure a Partner.

2. It cannot be seized to uses, and so limited.

3. It is not bound to give Livery and seizin of Lands, nor tied at all to the circumstances of a natural body.

4. It

4. It is ſuppoſed to be everywhere, ſo cannot be Nonſuited.

5. It cannot do homage, having no Superiour.

6. That Body is ſo precious, that the very imagination onely to compaſs his death, is Treaſon, though there be no attempt at all.

7. That Body veſted in a blood, ought to deſcend; and though the natural Body be attainted of Felony or Treaſon before, yet by the acceſs of this Body Politick, he is to take his Inheritance; for that dignity always purgeth the blood, as it did in *Henry* the Fourth, and *Henry* the Fifth; for this Body was founded without Letters Patents, not onely by the Civil and Common Laws, but thoſe of Nature, and of Nations, and for the defence of the people: And if Criminal cauſes cannot diſable the deſcent, much leſs can they diſenable his Title, when it is deſcended. For the Crown of *England* is Independent; his *jura Regalia* are holden of no Lord but the Lord of Heaven: ſo it cannot eſcheat to any, being holden of none.

From

From this ſacred Fountain is all authority and honour derived: Judges are created by it, and have their Commiſſion from the King, to judge both Criminal and Civil Cauſes. The Conſtables and Marſhals Court for Arms and Honour; the Chancery for Equity, the Exchequer for the Revenues of the Crown. The King then alone appointing Judges, who is I would fain know to judge him? I very well underſtand what a Parliament means, which as it is ever ſummoned by the King, ſo their Acts muſt be judged, allowed, and confirmed by the King, before they can be Lawes; in the Senate reſts *Conſilium*, but in the King is the power and majeſty of the Realm; and he is to judge and allow, or diſallow what he pleaſeth. In fine, as the Spaniard very wittily and truly obſerves *Ni Rey Traydor, ni Papa deſcommulgado*, No King can be a Traytor, nor Pope excommunicated. There can be no Judge above the King, nor Court of Law higher than the Kings Bench, where I ſhall now be bold to leave theſe Proteſtants of Integrity, to anſwer Guilty, or Not guilty, for their future demerits;

rits ; and let every one joyn with me, to say

God save the King,
and deliver him from such
Treacherous Friends,
undermining Adversaries and
Hypocritical Religionaries
as are
our Pretended Protestants of Integrity.

FINIS.